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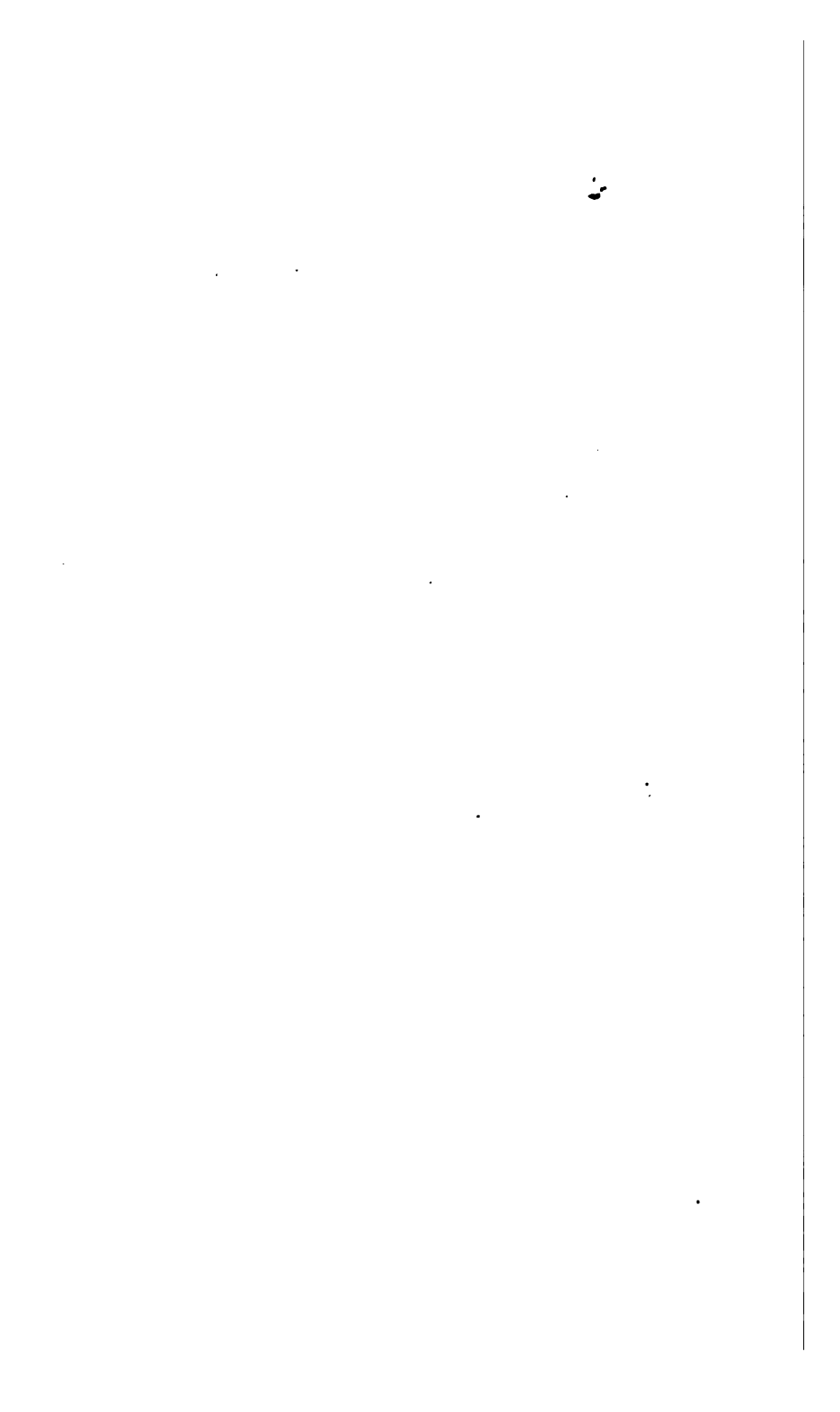


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THE
TRUE EXPLANATION
OF THE
BIBLE,
REVEALED BY
DIVINE COMMUNICATIONS
TO
JOANNA SOUTHCOTT.

PART THE FIRST.

TO WHICH ARE ADDED
LETTERS
TO AND FROM
THE REV. Mr. POMEROY.

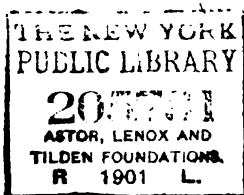
No Prophecy of the Scripture is of any private Interpretation.
2 Peter, i. 20.

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1804.

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PREFACE.

JOANNA SOUTHCOTT now affirms to the World, that she has the full Consent of the Bishops to publish that her Calling is of GOD; but if the Bishops should say nay, this is her answer to them: The Lord commanded me to send printed Letters to all the Bishops, that if they would bring forward twenty-four of the Clergy, to prove that my Visitation was not from the Lord, I would give up to their judgment whenever the cause was fairly tried and examined by them; but as they have kept silence to this Letter, their consciences must tell them, that the Calling is of God. And now I shall ask them, if a man were printing a Book, that was blasphemy against the Bible, and the world condemned that Book; suppose that man should appeal to the Bishops, and say, "If the Bishops will come forward and examine my Book, and prove before my face it is blasphemy, I will give up to their judgment, and destroy the whole." What must be their answer? Conscience must tell them—"We should be unworthy the name of Christians, and much more unworthy the name of Bishops, to be

the heads and guides of the Church, if we did not immediately come forward to put a stop to this man's blasphemy; we must despise *the MASTER* we profess to serve; and shew no regard for *his* HONOUR and GREAT NAME; neither can we have any regard for the people, by whose bounty our livings are supported, knowing that many weak minds might be hurt by such blasphemy." Therefore for the glory of God, for the good of mankind, and for their own honour, and a good conscience, they would say they should immediately come forward, if they saw that the man had written blasphemy. Now the same must be their answer to my Books. If they believed they were written from the Spirit of the Devil, in the name of the Lord, they would immediately come forward to put a stop to them, as they were offered for their judgment. So their silence gives full Consent, that my Calling is from the Lord. And this I now testify and affirm to the world, *that there is no Bishop who can come forward against me.*—"And as the Bishops are silent, let all the Clergy be silent; and know it is I the Lord that works in the heart of my people, to will and to do of my good pleasure."

Therefore 'tis I, who dwell on High,
Do send out this to man;

PREFACE,

51

That as the Bishops silent lie,
 Thy written word shall stand,
 Ever to be as spoke by ME;
 And so the end I'll clear.—
 The Bishops' silence, all shall see,
 Proves I have spoken here.
 Have I not one in love would come,
 In honour to my Name !!!
 If that from Hell the whole did swell,
 And Satan did blaspheme?
 Then they must be despis'd by ME,
 As ME they must despise,
 If they judge thine is blasphemy,
 And say they'll blind their eyes,
 Not to appear and see it clear—
 “ We care not what goes on,
 “ The minds of who are injur'd here,
 “ Nor what from Hell doth come,
 “ As long as we in grandeur be,
 “ 'Tis all we wish for here”—
 Then they shall see the MIND of ME,
 In *anger* I'll appear;
 Because no love they so can prove,
 If they judge thou art wrong.
 If they judg'd right before their sight,
 Their silence leads thee on,
 Forward to go, they all shall know,
 For who shall thee prevent ?
 While *all the Bishops* silence shew,
 Thou'st got their full consent.
 So now for thee 'twould fatal be
 If thou should'st here draw back;
 Because the Bishops, thou dost see,
 Ne'er tried thy hand to stop ;

So if 'tis sin what thou hast done,
 It on *their heads* must fall.
 If all be right, before their sight,
 I'll surely screen them all,
 If they will say this very way,
 Like thee,—“ We all did fear
 “ The Calling was from Heaven high,
 “ Then how could we appear
 “ To stop thy hand—when in the Land
 “ We see the Truth abound ?
 “ And could we come to thee unknown,
 “ And e'er condemn the sound ?”
 So now appear my Bible here,
 For it I'll all go through ;
 And so I say, thou'st nought to fear,
 For I shall prove all true.

All taken from Joanna Southcott's mouth.

JANE TOWNLEY.

TRUE EXPLANATIONS

OF THE

BIBLE.

Sunday Afternoon, September 23, 1804.

JOANNA began this morning, as soon as she had breakfasted, to read through *Samuel*, and could not avoid pondering in her heart, how David, that was such a chosen man of the Lord, and to whom such great blessings were promised, should have such wicked Sons; and yet she was clearly convinced in her own mind, that it was no cunningly devised fable of David's to say it; because our Saviour himself speaks so highly of him. She likewise thought upon Jacob's Sons; how great the Promise was made to Abraham, Isaac, and Jacob; and yet what vices were in Jacob's Sons! All these things appeared marvellous in her eyes: but here comes

THE ANSWER OF THE LORD.

“**J**OANNA, I shall answer the ponderings of thy heart. All these are **TYPES OF THE CREATION, TYPES OF THE FALL, and TYPES OF THE REDEMPTION.** Here are mysteries thou canst not understand; but I shall explain them unto thee; and begin with the Creation. What a Promise did I make to Man at first; and what blessings did I set before him! In whose likeness did I say I created him? and in what Paradise did I place him, if he had continued to obey my command? But where did Adam fall? and what followed the Fall? Was not Adam the original progenitor of all men that I created, to be fruitful, to multiply, and to replenish

the earth ? and said, I had formed him in my own likeness ? But after his Fall, what did Cain do ? Then why dost thou marvel so much about David's sons ? Was not Adam as greatly formed as David ? Was not I his Maker ? And do I not call myself the Father of all men ? Yet what followed on in the posterity of the children, here I shall explain to thee, in the children of David. As David was the father of his children, that rose up in rebellion against him, just so am I the common PARENT of all men ; and thou mayest as well marvel how men rise up in rebellion against their God, as marvel how David's sons rose up in rebellion against him : and thou mayest as well marvel how mankind can be so wicked, when every BLESSING they receive is from ME ; and yet see what rebellion there is in the world against ME. Do not men rise up in open violence against ME, and want to take the power out of my hand, if they could ; as much as Absalom rose up against David, and wanted to take the throne from him ? Now I shall answer thee from thy pondering heart. Thou thoughtest so great a Promise, as was made to David, his sons must have been the best of men, he being anointed a chosen servant of mine ; but I tell thee, No. These chosen servants shew the Type of MAN in the Creation ; what they were created for ; and what their children departed from, like David's sons. How could I compare David with MYSELF if it were otherwise ? Is it not written, I have nourished and brought up children, and they have rebelled against ME ? And so did David's children rebel against him : for the children of David are throughout the land ; and have been in every age of the world, as rebellious against ME, that am the common PARENT of all men, as David's sons were against him ; and their vices and cruelty one against the other, as David's sons were one against the other. So marvel not, if the children, where the promises were made great to the parents, whom thou judgest

should be the best of men, and in thy heart thou
sayest they are the worst of men. And—

Now thy folly I shall answer,
From the judgment drawn by thee,
If thou'st look'd to thy CREATOR,
And the Land in sin to be.
If from ME first the whole did burst,
And I did Man create,
And yet in sin they did begin
For to bring on their fate;
Then how can Man so upright stand,
Where Promises are made,
While Satan's roving through the land?
Thy wisdom weak was laid:
Had Abraham's seed in virtue stood,
And David stood the same,
Then surely I who DWELL ON HIGH
Must be *more weak* than Man.
If Man had power to subdue
The folly of his child,
Then how can I be JUST and TRUE
To let mankind be foil'd?
If Abraham's seed in virtue stood
I ask thee, why not MINE?
If David's sons in virtue came,
And bright in wisdom shin'd,
I ask thee then why mine began
To fall away from ME?
I tell you all, the things are plain:
These things compar'd must be
Now with the Fall, I tell you all—
Was David without sin?
Thou answerest, no: the truth is so;
Then how could he bring in
His children here for to appear
In virtue bright to shine,
When Men by ME created were?
But *Satan had his time*
To baffle all, and Men did fall,
Like David, at the first.
For there his crimes you now must call,
How David's sins did burst;
Upon his head they first were laid—
Thou knowest Uriah's death:
And then his children did proceed
In deeper crimes come forth.
So first began the Fall of Man,
I say of Adam's Fall;
The sin first there did sure appear;
But now I tell you all,
The Promise see at first to be,
The Curse was cast on Man;
And so the offspring you do see
In every age com' on;

10 TRUE EXPLANATIONS OF THE BIBLE,

Sin did abound in every sound,
 Where I did Promise make,
 Because the Curse was on the Ground,
 And so that Curse did break;
 I say on Man at first did come—
 So here stands DAVID'S REIGN:
 The Promise great you may command,
 That I shall here explain:
 The Curse at first on him did burst,
 As 'twas pronounc'd on Man;
 The Blessings great they all did miss,
 But ne'er discern'd my plan,
 How it was plac'd, ye fallen race,
 Where Promise I did make;
 I tell you all, back to the Fall
 The truth of all must break;
 For while on Man the Curse do stand,
 No Promise I can free;
 But now I tell you every one
 My Promise all shall see.—
 A DAVID'S REIGN I'll now explain,
 As I have said before;
His children they were just like *MINE*,
 And let the Jews appear:
 In every land see how they stand,
 And how they sought my Life;
 But in the end, 'tis my intend
 This way to clear the strife.
 A DAVID'S REIGN I tell you plain,
 Hath follow'd from the Fall;
 And all my children you may see,
 Have been like DAVIDS all;
 Because that some in wisdom stand,
 Like *Solomon* appear;
 And other men in vice did come,
 As *Absalom* did there.
 So here my REIGN has been, like him,
 Children to disobey:
 And DAVID, he did act in sin;
 The Fall of Man doth lay
 Upon their head, as I have said;
 Then how can man be free
 Before the promise, they will plead?
 And then the Curse must be
 Upon the first, as it was cast—
 The Woman cast it there,
 You know, upon the serpent's head.—
 And now I'll answer here,
 When this is done, I answer man,
 And ADAM's truth shall burst:
 In MY OWN LIKENESS Man shall stand
 As I made him at first!
 But was it so? you well do know,
 He did not stand like *ME*;

No : he did fall, I tell you all ;
 Then now his offspring see :
 Then David here you soon would clear,
 His standing was the same—
 The man did fall, I tell you all,
 And so his offspring came
 To follow on as he began,
 So tainted by the Fall;
 And worse and worse they still went on,
 I now do tell you all.
 So Adam see, the Fall of he,
 Which was the Fall of Man ;
 But after him, you all do see,
 A fataller Fall become ;
 Because that *Cain*—call to your mind—
 A murderer did appear ;
 And so from David you do find
 What murdering sons were there.
 So all in sin they did begin ;
 The parents first did fall,
 When I the Promise made to them ;
 Once more I tell you all,
 While Satan stands in every land,
 He hasty will pursue ;
 Like men of war he will appear ;
 All ages find it true ;
 Because on man the Curse did stand,
 As I did say before ;
 And now I say, in every land
 It strongly doth appear.
 So marvel on as thou'st begun,
 To think of David's Fall :
 You see the Tempter still is strong ;
 I say, to cast down all,
 Where Promise great to them I make ;
 But see they cannot stand,
 Until my Sceptre I do shake,
 To gain the PROMIS'D LAND.
 The Promise first for Man to burst ;
 The Serpent's curse appear ;
 Then all may say another way,
 " We see the Promise clear :
 " A David's Reign doth now begin
 " In happiness to burst ;
 " We see the curse remov'd from men,
 " Upon the Serpent cast."
 Then children free all men will see,
 Like Solomon appear ;
 That is in WISDOM great to be,
 But not in SIN to err :
 No, no ; I say to thee, that day
 When I destroy the Root,
 And every evil take away,
 Then Satan must stand mute.

12 TRUE EXPLANATIONS OF THE BIBLE:

" I've had my time I now do find,
 " When God did promise Men,
 " That he unto them would be kind,
 " If they would worship him."
 That is, to do, you all do know,
 As I do them command.
 But Satan he did find a way,
 He would not let them stand:
 For like the first, this sure did burst,
 Like *Adam's* promise make;
 And Satan then so strong did come
 These promises to break.
 Then of what use can I produce
 A Promise great to Man?
 They'll not obey what I do say;
 I see they cannot stand,
 While Satan here do strong appear.—
 Weigh every Promise through:
 As Adam first I here have plac'd;
 My Bible all go through:
 And Moses see, I promis'd he
 The land of Canaan there,
 That I my children then would free;
 But how did they appear?
 Sin did abound in every sound,
 And Satan did pursue,
 Like Adam's Fall, I tell you all,
 Was then their passage through.
 Then how could I who dwell on high,
 Preserve the life of Man?
 I tell you, no: it was not so,
 My Promise first must stand:
 If men obey what I do say,
 I shall fulfil my Word;
 But men did not, judge every lot:
 See how they fell from God:
 Though Abraham here I mean to clear,
 But Isaac he was bound;
 And know the Promise I made there,
 And see how soon was found
 Then Esau strong from him to come—
 And Esau all may see;
 While Satan's reign I do prolong,
 Your murderer he will be:
 So Jacob's here let men appear—
 But know his sons did fall;
 I say in sin they did begin—
 The Promise stands for all:
 I say, at first it there must burst,
 As Man so strong is bound;
 By Satan's chain they do remain,
 Where Promises are found
 So great to Man, he cannot stand,
 While Satan's power do reign;

And so a David you command.
 These Promises see plain;
How man did fall, I tell you all,
 Where every Promise stood;
Then how to Adam can you call,
 And all to him allude,
When you see plain, ye sons of men,
 How all did fall like he?
Then like the Woman now contend,
 That I may set you free
From Satan's hand in every land,
 And from his artful power;
And then you'll see the REIGN of ME,
When Satan can't devour.—
A DAVID here I'll then appear
 And bring MY CROWN to Man:
And every promise then I'll clear,
 And shew how all shall stand;
When from the first the Promise burst
 Unto the Woman made,
Then Satan shall receive his curse,
 And men shan't be misled.
Like David here I did appear,
 And like his words do cry;
Though he did ne'er receive the spear,
 But mark what he did say—
 “ O Absalom ! my son ! my son !
 “ O that I'd died for thee ! ”
The shadow there that did appear,
 The WORD'S *fulfill'd* in ME:
So I did die—I tell thee why:
 Because my sons I'll save !
And yet I hear, like Absalom's cry,
 My throne they now would have.
The ways are two before thy view;
 Some wish ME for to die,
That all their vice they may pursue,
 Forgetting hell is nigh,
Where they must go, as he did do—
 Such Absaloms are here !
Bring every thing before thy view,
 And then thou may'st see clear,
How strong in sin men do go on,
 Against my every WORD;
My KINGDOM they would sure unthroned
 By mocking of their LORD.
Then now see clear, I tell thee here,
 My children are like he—
The Absaloms are every where,
 That soon cut down will be.
Yet still I grieve that men will live
 So much in Satan's power !
For reason here they will not bear,
 Men's senses be devours.

14 TRUE EXPLANATIONS ON THE BIBLE,

Now I'll begin from what thou'st seen,
Or what thou said'st this day;
As by thy wisdom thou hast seen
How all my Bible lay.

After part of this Communication was given, that the ponderings of Joanna's heart were answered, Joanna said that the Light of the Lord broke in so strong and clear upon her, that she said she saw the Foundation was laid clear in the Fall; and if men took away that Foundation, it was like taking the foundation of a house: that if you go and dig round a house, and dig away all the foundation that it stands upon, where would your house be? must it not fall to the ground? And is it not likely to fall upon those that digged away the first foundation? Just so, Joanna saith, is the Bible. If you take away the Foundation the Lord laid in the Beginning, and the Promises he made in the Fall, you destroy your Bibles, like the house—

“ Now, Joanna, thee I'll answer:
Thou dost say the Wisdom's thine;
But I tell thee, I'm thy Master,
And the Wisdom it was mine.
For I'll appear to answer here,
The Parable thou hast made,
They'll find in wisdom is so clear,
That men are all misled.
If they will say another way—
“ Our Bible is not so:
“ Nor the Foundation so don't lay.”—
What thou'st compar'd it to,
I tell you plain, you sons of men,
The Parable goes deep,
And perfect true, you all shall know;
For so the end shall break.
Upon you all the house would fall,
If you go on this way
To undermine the every wall,
Where the foundation lay;
You cannot stand, I say to men,
A house to throw down so,
Because upon you it would fall,
That every soul doth know.
So now to man the same I'll come—
My Bible stands the same;

And the Foundation I have laid,
 To free the sons of men.
 But if you say another way—
 It shall not stand so here:
 "This Foundation we'll take away,
 "Because we'll baffle her."
 Then I'll appear to answer here:
 Upon you it must fall;
 The guilt of Man I cannot clear,
 I now do tell you all.
 So I'll end here and say no more,
 But thou must ponder on,
 Till all the mysteries I shall clear,
 For to be given to man."

Here ends Sunday night, September 23, 1804.—
 Taken from Joanna Southcott's mouth, by me,
 JANE TOWNLEY.

~~~~~  
*Monday, September 24, 1804.*

JOANNA has been reading, since the morning, through the *first Book of Kings*, and began the 23<sup>d</sup>; but could by no means help her feelings being provoked with the perverseness of men, after great promises the Lord had made them, and extreme grandeur the Lord had filled the kings and the promise he had made them, if they abided in his statutes; and the threatenings pronounced against them, if they departed from them. And with what perverse hearts they did depart, one after the other, though they were warned by prophets, what judgments should follow them, they did depart from them; and yet they continued worse and worse. The more Joanna reads Bible, the more she is convinced, that nothing can free men from sin and sorrow, and bring them happiness and union with God, till the *Power of the Devil* is destroyed, which is the root of all evil. But one thing Joanna was afraid for herself, that she did not commit sin in her heart, concerning the old prophet's deceiving the young prophet. *1 Kings, xiii.* For Joanna could not

help thinking, the old prophet should have died as well as the young one; as, in her opinion, he appeared the greatest transgressor; because he deceived the other with the lie.

“ Now Joanna I shall answer thee. Thou sayest thou fearest in thy heart, thou hast committed sin; because thy judgment was not like the judgment that I sent at that time. But as thou sayest in thy heart, the old prophet seemed most to blame, by telling the lie *knowingly*; and the young one did it innocently; yet he suffered for *his disobedience*, and *the other's lie*. Now I shall answer thee this from the Fall: for this is the way I shall clear all my Bible. Therefore I will not blame the anger that arose in thy heart against the old prophet, for deceiving the young one; and let no one blame the anger that ariseth in thy heart, to condemn Satan for betraying the Woman: for all these things stand in my Bible, to shew the likeness of the Fall, in men and devils. For as the old prophet deceived the young one, so did the old serpent, which is the Devil, deceive the Woman. But know, my COMMAND *was given* to the young prophet; and my command *he disobeyed*; therefore my honour could not save him, though the other lied unto him. But dost thou think nothing followed the old prophet after, to punish him for what he had done? I tell thee; Yes; but should I have slayed them both in one day, then I could not bring it to the Type of the Fall. But now I shall bring it close to the Fall, for in perfect manner Satan betrayed the Woman and lied unto her; therefore I do not blame thy anger at all. And now I shall go on with the Fall.

Just as the man to him did come  
The prophet did appear.  
That told the lie unto the man;  
But Satan's arts were there,  
For to betray, I now do say,  
And then the man did blame;  
For I do tell thee, every way  
He tries for to condemn.

So at the first he there did burst,  
 Like the old prophet stood,  
 And then the Woman did condemn;  
 And this I shall allude,  
 The fault on him, as thou hast done—  
 The Woman felt the blow,  
 And so did Mah in sorrow stand;  
 But now you all shall know,  
 My anger here doth now appear,  
 I tell thee, just like thine:  
 The old prophet thou canst not bear,  
 And this is now MY MIND;  
 Though on the first my fury burst,  
 As man did disobey;  
 But now at last he shall be cast,  
 That did with lies betray.  
 So do not fear thy pondering here,  
 That thy thoughts run to sin,  
 Because in anger thou didst appear  
 To see what he had done  
 For to deceive; though he believ'd  
 The words he spoke were true,  
 And so that day he fell away;  
 His death before your view  
 Did surely come that day to man,  
 The shadow of the Fall:  
 But Adam's life I did prolong—  
 For now I tell you all,  
 Had he died then, just like that man,  
 Satan would ME defeat;  
 Therefore his life I did prolong,  
 Though dead to knowledge great  
 Adam came first; so men did burst  
 In knowledge dead to ME.  
 That like the Fall, I tell you all,  
 The prophet there did die;  
 So I'll go on, from Types, to man,  
 Till I have plac'd all through;  
 Thy pondering heart they must command  
 For all's before my view;  
 What's in thy mind, they all shall find,  
 Is strongly work'd be ME;  
 Therefore the ponderings of thy heart  
 They all must hear and see.  
 So I'll go on from man to man,  
 As thou didst ponder here:  
 The ways of all thou didst condemn  
 That did in vice appear;  
 Ungrateful men to thee were seen,  
 Thou judgest, from the first,  
 What Promise great I made to Man,  
 From David at the first;  
 Yet he began to fall by sin,  
 But sorely did repent;

Yet Solomon did after come,  
 That was in wisdom sent ;  
 And yet that man thou didst condemn,  
 In falling so from ME,  
 After such Blessings I had sent.  
 I now shall answer thee,  
 That every way, I now do say,  
 I surely have tried Man  
 In Blessings great without deceit,  
 But now the whole discern.  
 Did he abide; did he confide,  
 Strong in his MAKER there ?  
 Though at the first in prayer did burst,  
 A house he built ME there ;  
 But see the man, how soon he came  
 To fall away from ME.  
 And wisely here thou dost discern,  
 These things would always be,  
 While Satan reigns, thou dost maintain,  
 And I'll maintain it too ;  
 See every Blessing of the men,  
 Bring all before thy view.  
 When Blessings there they did appear,  
 They did not ME obey ;  
 When Judgments sent they'd ne'er relent,  
 But still in sin did lie ;  
 Then how can Man the trial stand,  
 Bring all before their view ?  
 To judge my KINGDOM is at hand,  
 And Satan rule men so,  
 His power so strong to work in Man,  
 What Kingdom could it be ?—  
 The Woman's Promise you condemn,  
 But now my Bible see ;  
 I tell you plain, ye sons of men,  
 You've plac'd my Bible wrong ;  
 And, from the judgment you do draw,  
 You never do discern  
 How Man at first in sin did burst,  
 And how he did go on ;  
 And how I tried them every way,  
 To see if they would turn.  
 My Blessings first I there did place  
 To David, all may see ;  
 And Solomon the same did come,  
 But wander'd soon from ME ;  
 Then Judgments next I soon did fix,  
 Yet Man went on the same.  
 So love or anger would not do,  
 For men despis'd my Name,  
 Whatever way I them did try ;  
 But now I'll try once more,  
 I know the Evil where't doth lie,  
 I'll rid him from the shore.



## THE OLD PROPHET A TYPE OF SATAN. 19

Then I'll try Man, what he'll become,  
 And how he will appear;  
 I'll send my Blessings o'er the land—  
 But now I'll tell thee here,  
 That from the Kings that thou hast seen,  
 And in thy heart did blame,  
 Them with the Prophet I'll compare,  
 And so put all to shame;  
 For, as the man like Satan stands,  
 That did deceive at first,  
 So all these Kings you may command,  
 Like Satan they did burst.  
 Because, by him they were led strong—  
 And strong I'll lead the whole;  
 For now I say the *time's near come*,  
 He like these Kings shall fall;  
 Because, like them, he's surely been,  
 For to make sin appear;  
 And if that Men I did not screen,  
 Shall I their Tempter clear?  
 I tell thee No.—I now shall go,  
 As I did go before,  
 When all these Kings I did destroy,  
 And sent my prophets there  
 To warn them all that they should fall,  
 If they would not repent.  
 And now I tell you one and all,  
 My mind is fully bent  
 To come again the same to Men,  
 And tell them what I'll do,  
 If Satan's ways they'll all condemn—  
 Bring all before their view;  
 My Bible here let men judge clear,  
 But let them judge like thee,  
 That Satan's arts are every where,  
 And they do plainly see,  
 No peace in Man can ever come,  
 While Satan's power does reign—  
 "Then why our God shall we condemn?  
 "For now we do see plain  
 "The fault's in Men, they so did stand,  
 "All ways the Lord did try,  
 "To see if they would turn to him—  
 "Our Bibles so did lie.  
 "Can we blame God in what he said,  
 "Or what he does for Men,  
 "If they'd obey what he did say?  
 "No: there we cannot stand,  
 "Our God to blame, 'tis Man we shame,  
 "When he made Promise great;  
 "And yet, that Man from him should turn,  
 "Then where lies the deceit?  
 "It is in Man: we cannot stand,  
 "Or Satan us destroys.

## 20 TRUE EXPLANATIONS OF THE BIBLE,

" We wish our God would send the rod,  
 " That foe for to destroy;  
 " For we see plain from ancient men,  
 " What mischief he did do;  
 " We see all lands the same do stand—  
 " Bring all before our view:  
 " Where grandeur here in men appears,  
 " Like *Solomon* they be;  
 " Their hearts are roving every where  
 " From God, we plain do see;  
 " Then how can men the trial stand,  
 " If we blame men before?  
 " A *Solomon* men do condemn;  
 " But ne'er discern it here,  
 " The Promise then unto the man  
 " Was if he *did obey*.  
 " If he did not, we see his lot;  
 " Hear what the Lord did say:  
 " The whole shall fall, was then the call,  
 " Of God unto the *man*;  
 " The House that he had built, we see,  
 " He said should never stand.  
 " And it did fall, 'tis known to all,  
 " As *Solomon* acted wrong,  
 " He took the kingdom then from all,  
 " Which in the end did come,  
 " When he'd tried men by different reigns,  
 " In placing judgments there.  
 " We see no way that God did lie—  
 " No: it was Man did err.  
 " Then can we blame our Maker's Name,  
 " To try with cords of love  
 " The hearts of men for to inflame,  
 " That he their hearts might prove  
 " In every way, mankind to try—  
 " And all we see in vain?  
 " How dare we give our God the lie,  
 " Our Bibles to condemn?  
 " Because that men in vice would stand,  
 " And now they stand the same;  
 " We see it strong in every land,  
 " Then man we sure must blame;  
 " And plainly see our destiny,  
 " The root that caus'd our Fall  
 " He will bring on our sorrows strong;  
 " It now is plain to all.  
 " So men in vain do here contend,  
 " If they'll keep Satan up;  
 " We sure shall see our destiny  
 " In Sin, till he doth drop.—  
 So now see plain, ye learned men,  
 The way I've plac'd the whole;  
 And with my Bible this contend,  
 And shew from Adam's Fall,

## **AHAB AND JEZEBEL TYPES OF SATAN. 21**

How men went on to live in sin :  
 My love and anger see ;  
 Yet all have been alike to men—  
 Then can you answer ME,  
 The Fault is mine? No: man, resign  
 And plead a different way:  
 The enmity you plain do see,  
 Doth in the Serpent lay,  
 To work in Man for to go on  
 Against his MAKER here.  
 Then to the purpose I shall come,  
 And make MY PROMISE clear;  
 Though on these Kings I Curse did bring,  
 That disobey'd my word ;  
 But Satan's Curse shall now be worse,  
 If you'll believe your Lord.  
 Rely on ME, you all shall see  
 My Promise I'll fulfil  
 On Satan's head, where it was laid,  
 And my avenging heel  
 Shall there come on, I tell you, strong,  
 Till I have caus'd his fall.  
 But, like these Kings, I know he's come,  
 I now do tell you all ;  
 To make you sin he doth begin,  
 By every art appears ;  
 But I shall rid him from the land—  
 Like *Ahab* he may fear ;  
 And Naboth's vineyard he doth crave ;  
 But I shall answer here :  
 NABOTH was cast when I did burst  
 TO SHED MY BLOOD FOR MAN ;  
 But now, I tell thee, at the last  
 An Ahab's doom shall come ;  
 On Satan's head it shall be laid,  
 Because the bow is here  
 That at a venture men did draw,  
 Then let the fool take care !  
 For Jezebel, the Type of Hell,  
 Affirm'd what she would do :  
 But like her words her end did fall ;  
 And now I tell you true,  
 On Satan's head it shall be laid,  
 As he did say before—  
 Mark in thy writings what is penn'd :  
 And let him now take care !  
 So all is plain, if you discern  
 How Jezebel did swell,  
 And in what manner I do warn.—  
 You know a Type of Hell  
 I plac'd in her, you all must see,  
 And now I'll place it strong ;  
 Mark thou the words thou'st read this day,  
 That from her lips did come ;

With Satan there you may compare—  
 For I'll compare the whole:  
 He said this Kingdom he would share  
 If he the votes could call  
 To vote for he, you all do see,  
 Or else he said he'd leave,  
 Thou knowest, all—behold his Fall—  
 Like Jezebel, believ'd  
 That he should come to conquer Man;  
 But this he could not do.  
 Like Jezebel, his crown doth stand—  
 Bring all before your view:  
 She said that she her end would be  
 Worse than her prophets there,  
 If she my prophet could not slay—  
 And so it did appear.  
 Then how can Hell in rage now swell,  
 To think they can get free?  
 For like her words, I now do tell,  
 Were Satan's words to thee.  
 So I'll go on in fury strong,  
 Till I've fulfill'd the whole,  
 And then a DAVID'S REIGN shall come,  
 I now do tell you all;  
 In love shall be, you all shall see,  
 And harmony unite.

What was alluded to of Jezebel is in 1 *Kings*, xix. 2. "Then Jezebel sent a messenger unto Elijah, saying, So let the Gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time." This chapter Joanna does not remember she ever read before. But you may see, from the chapter, how true Jezebel brought her prophecies upon her own head, as she missed them that day concerning Elijah. But in the 2d *Book of Kings*, she brought on worse fate upon herself, than upon her own prophets, whom she lamented. See 2 *Kings*, ix. 33.

"Now, Joanna, I shall answer the ponderings of thy heart. Thou sayest, how great was the house built unto ME, by Solomon, after the promise was made to David; and what was Solomon's Prayer? and what promises the Lord made to Solomon, if he abided in the laws of the Lord; and the threatenings made to him, if he departed

from them ; and how soon he did depart ; and how soon the whole house was cut off ! Now I shall answer thee of this mystery : Know it is written, the first is last, and the last is first. Now the great promises that were made to David and Solomon, in the *fallen state of man* ; they soon went on in their fallen state, to fall from the greatest happiness to the greatest misery, by the *subtle arts* of the Devil, and by their *own ingratitude*. But now, I tell thee, the first shall be last, and the last shall be first : for, as it is written of Satan's head being bruised, *before my heel* ; and I was first wounded for the transgression of Man, *before Satan's head was bruised* for the transgression of the Woman. So the last was first, and the first was last ; and so it shall be now ; for I will go on to cut off all the powers of the Devil, as I cut off the house of Ahab ; and his fall shall be like the fall of Jezebel, and all that join with him shall fall, *root and branch* that wish to *prolong* his reign. And then I shall come back to the GLORY of Solomon : and MY HOUSE shall be established in RIGHTEOUSNESS, in PEACE, and in HAPPINESS, to all mankind ; for what was not accomplished by Solomon shall now be accomplished by ME ; and the whole earth shall see the Salvation of the world. I say that a GREATER than Solomon is now, and how soon did it fall when established by Solomon. STANDING shall be secure.—

All I now shall call,  
 Toward all shall come,  
 I lead you to the Fall,  
 I will redeem —  
 And say no more ;  
 Wonder on ;  
 My Bible clear,  
 I shall come.

All this taken from Joanna Southcott's mouth, by me,  
 JANE TOWNLEY.

*And here we ended, Monday, Sept. 24th, 1804.*

## E EXPLANATIONS OF THE BIBLE.

sin, and shew them what blessings they could receive, if they would but walk in the fear of the Lord; but they themselves, by disobedience, brought all the evils upon their own heads: for all the old Testament *stands upon conditions*. Then how can man say, the Promises were sure, let men do what they would? I have not read such words through my Bible: but I find the words of the LORD have been TRUE, what he spake by the PROPHETS: and the fatal end of the kings came by their rebellion, as the prophets all had told them, one after the other. Then how can Man contend with his MAKER? or how can Men find fault with their MAKER, when they bring evil on their heads, by the hardness of their own hearts and their own unbelief? Then what have we to marvel now at the unbelief of mankind, seeing how the kings went on one after the other, after being warned by the prophets of the judgments that should follow? And the same judgments did follow; yet they still hardened their hearts. Therefore my opinion, from what I have seen of the Bible, is, that men would be the same now; if the sword, plague, famine were to be in the land, it would not cost the people for any continuation, if *power & kindness remained*; for, in reading the Bible, I read the perfect language that the LORD spake. Then where is the difference between the Jews and us? We are all of *one spirit*? While there is still that enmity against God, which was in man the same. See how the prophets worked of old, when the prophecies came! And how should we miss them, before they come? Now, if that came to pass, which the prophets fulfilled, through unbelief, and that they were made as the kings of old, our Saviour

came to visit them, they despised his miracles, his words, and his working, as they had despised their prophets before ; though some of their kings believed in their prophets, as did some of the people, and hid the prophets from the fury of their enemies ; just so was it with the Jews, when our Saviour came. Witness the disciples, and many of the Jews that turned to the GOSPEL. Then is it not plain, that these *two different spirits* will always be in the world, as long as there are two opposite powers to work ; the POWER of GOD and the power of the *Devil* ? These are my observations from the past ages, and the present ; for I see them perfectly alike in the opposite spirits, that are now in the world : and this I am clear will never change till the POWER of GOD hath destroyed the power of the Devil : for how did the Jews stand out through unbelief ? Though they saw the truth of our Saviour's words, the holy city of Jerusalem destroyed, and they themselves scattered throughout the face of the earth ; yet all this doth not change their minds. But one observation I made in my heart, in reading over the reigns of the Kings, and meditating upon the reign of kings in all nations, that there is no government that has been so well established for the happiness of mankind, as the government that is brought in by the Gospel. This appeareth to me a shadow of good things to come ; that perfect peace and happiness shall be established when the fulfilment of the GOSPEL is accomplished. This is the pondering of my heart, from reading the Bible, which I am ordered to pen ; and I think, instead of men's blaming the Lord, they ought in reading their Bibles to take guilt, and shame to themselves, seeing what perverseness was in the heart of man ; and they ought to look abroad and at home, and see what perverseness now is in the heart of man. So what the world now make a mockery of, is a true looking glass for me, to see all faces in their true colours. My observation

went the deeper, as I have heard men make the greatest mockery of the Bible ; and I know many abandoned wretches have not only written against it, but have taken pleasure to turn it into ridicule and fun. But let them look into their own hearts ; then they may say the Bible is a looking glass for them to see their own likeness painted there ; for there is every man's likeness in the Bible, both good and bad. And the mockery and unbelief of mankind do but strengthen my faith the more ; because I see all these characters have been before ; and the Gospel assureth us they would remain till the powers of darkness were destroyed. Therefore, my prayer is, that the Lord will hasten that *happy time*, to cut off *Satan's reign* ; and bring in HIS OWN, whose mercy and goodness are over all his works. But what mercy and goodness would it have been in the Lord to prolong the wretched reign of Manasseh ! who appeareth to me a complete type of the Devil ; and yet Hezekiah his father was so good a man ! Thus it appeareth to me, it is not from the Fall of ADAM, *as the blood running in man* ; for then the child might be *like the father* ; but it appears to me, by the heart and spirit that are in men, some give themselves up to be drawn by the Spirit of God, and others give themselves up to be drawn by the power of the Devil. But these are my own ideas from my observation of the Kings, that the sons did not all walk in their fathers' steps ; for some turned to do good, and others turned to do evil ; which brings my thoughts to our Saviour's words. " His servants ye are to whom ye yield yourselves to obey."—

" Now Joanna, thee I'll answer.  
 From the ponderings thou hast here,  
 Let them judge who is thy Master ;  
 Let the sons of men appear.  
 To answer man I shall begin ;  
 Let them thy pondering see,  
 And then I say I'll answer men,  
 If they can answer ME ;  
 That say from Hell thy heart doth swell,  
 Or Satan doth thee guide ;



Because thy heart I do know well—  
 The swelling of the tide.  
 How it is Man that thou dost blame,  
 Thy Maker thou dost free;  
 And all thy foes I'll put to shame,  
 There's none can answer ME.  
 When I begin to plead with man,  
 My Bible then go through;  
 For I shall guide thy heart and hand;  
 Thy pondering all shall know.  
 So now read back what they have wrote,  
 Thy pondering's all from ME,  
 And by MY SPIRIT thou art taught  
 The looking glass to see.  
 So all must come and so discern  
 All faces do appear,  
 As in the Bible thou hast read,  
 No man can answer here.  
 It is not so, I well do know;  
 No: there they must stand mute,  
 And from *Manasseh* I shall go  
 To strike *the every root*.  
 The thoughts of thee are known to ME,  
 For I have plac'd all there;  
 Thy pondering heart they all must see,  
 And tell ME when and where  
 A heart like thine could not be mine?  
 So now read back the whole:  
 And I shall further tell my mind,—  
 Those that can't stand shall fall.  
 So I'll go on to answer man,  
 From all the lines here penn'd;  
 And let the wise and learned come,  
 With *all their learning bend*,  
 And tell ME plain if they'll maintain  
 This pondering came from thee;  
 If that from *hell* thy heart did swell,  
 And so led on by *he*?  
 I tell them no; they all shall know,  
 Thy heart and soul is mine;  
 Unto the standard I shall go,  
 And make them all re-ign.  
 The thoughts of thee, let all men see,  
 Thou'st wisely judg'd the whole;  
 While Satan reigns, I will maintain,  
 The glass stands deep for all,  
 As thou dost see alike to be,  
 In every age that's past,  
 And with the present doth agree.  
 The looking glass is plac'd  
 So strong for all, now judge the call,  
 Thy thoughts in all I'll clear.  
 'Tis not the taint of Adam's Fall  
 That brings sin every where;

No, 'tis the man, I say must stand,  
 And answer just like thee :  
 If Adam's Fall had tainted all,  
 And in the blood to be,  
 Then in the Man the Fall must stand,  
 And run through every vein ;  
 For then the Father and the Son  
 Would both alike remain.  
 But 'tis not so, I well do know,  
 Then how can man appear,  
 To say it is by Adam's Fall,  
 You are so tainted here ?  
 No : answer, man ; you cannot stand  
 To prove *it all this way* ;  
 And yet I say, from *Adam's Fall*,  
 In grief you all do lay ;  
 Because the Man did *ME* condemn,  
 Which did prolong the reign  
 Of *Satan there*, I tell you here,  
 And this I shall maintain—  
 Your spirits free they surely be  
 To act which way you will :  
 Your hearts you may give up to *ME*,  
 Then Satan's heart I'll chill ;  
 For now I'm come to tell his doom—  
 He like these Kings shall fall.  
*Manasseh* here I now shall clear,  
 A *Type* goes deep for all ;  
 Because that he, you all do see,  
 Did from his father go ;  
 And Satan wander'd so from *ME*—  
 But now thy heart I know :  
 " Can Satan here like him appear ?  
 " How can he be a son ?"  
 I tell thee, No : it is not so ;  
 Yet still from shadows come ;  
 Satan with *ME* his reign you see ;  
 In Heaven he reign'd at first ;  
 And had he stood in harmony,  
 He never would been cast.  
 But he did not ; you see his lot,  
 How he was cast below ;  
 And then my judgments he forgot—  
 Did like *Manasseh* go ;  
 I say, in sin he did go on  
 To tempt men to this day,  
 Though all the angels I unthron'd,  
 'That joined then with he.  
 Now, this before they'd all seen clear,  
 Just like the *Type* of man ;  
 And when my Coming did appear,  
 Like *HEZEKIAH* stand ;  
 Though not a son shall I name him,  
 But from the shadow go :

The *Jews* he hardened then in sin,  
*And then brought on their woe,*  
 Till they were cast ; and so did burst,  
 For he did so appear,  
 Just like *Manasseh* at the first—  
 But I shall answer here ;  
 The Type in Man, I say was strong,  
 And strong shall be for all ;  
 For like *Manasseh* he did come  
 To make my people fall.  
 Then I'll appear to answer here,  
 If I did not spare Man.  
 Which way the Tempter shall I clear ?  
 These Kings you may command :  
 For as a king he does begin  
 To war against his GOD ;  
 And from the judgment thou hast drawn,  
 May now by all be draw'd.  
 For all may say, as well as thee,  
 Sin ever will abound,  
 While Satan is your enemy.—  
 The hearts too strong are sound,  
 Are drawn by *he*, you all may see,  
 If deeply you discern.  
 Sin in all nations you may see,  
 The hearts of men he'd turn  
 To make them here for to appear,  
 The Type stands deep for man.  
 From HEZEKIAH I shall clear,  
 The shadow first must come ;  
 Because the good you there allude  
 Did surely come the first ;  
 And after him the evil came—  
 And see how this did burst.  
 Just so to man I now shall come,  
 And your forefathers see ;  
 The way MY GOSPEL was brought in  
 In strong belief to be,  
 That I should come again to them,  
 My people to redeem.  
 This is the way they did believe—  
 My COAT without a seam.  
 If you see clear the shadow here,  
 It must go through for all ;  
 This is the way they did believe  
 I should redeem the Fall :  
 But now is come *Manasseh* strong,  
 And from them to depart :  
 These are the sons throughout the land,  
 To wound your every heart,  
 That now will go, as he did do,  
 Against your Father rise.  
 So now, *Manasseh* all take care,  
 'Tis time for to grow wise.

For every way I now do say,  
I've plac'd the shadow here,  
For men and devils now to see;  
'Tis time for all to fear,  
That will not stand by my command;  
As David stood at first;  
Though he did sin, to me 'tis known;  
But know his grief did burst:  
He did repent, and did relent,  
The crime that he had done.  
And now, I say, with one consent,  
If men like him return,  
Their guilt I'll free, I now tell thee—  
But I shall say no more,  
I tell thee, till another day;  
Then I shall answer here."

*Here ends Tuesday night, Sept. 25, 1804.*

*Wednesday Morning, Sept. 26, 1804.*

We received Mr. Foley's books—and Joanna was deeply affected in reading from the twelfth page to the nineteenth, as it called all the past to her remembrance; and she thought on the dreadful horror that she felt at that time, that she would not go through again for the world: but in what powerful manner the Spirit of the Lord broke in upon her, that she blesses the Lord for his abiding presence to this day. She feels every happiness is centred in him.

"Now, Joanna, I shall answer thee. The shadow of that day is a warning to thee and to all, as it came first from thy jealousy, fearing thou hadst done wrong, by disobeying my command; and now I tell thee, and all men, wert thou now to disobey my command, thy end would be more wretched and miserable, than it was for that hour; but by thy obedience thou shalt find my Spirit as strong to deliver, as it broke in upon thee that day.

So do not fear if danger's near,  
For thou shalt safe go through;  
My Bible by thee I shall clear,  
And lay before their view.  
So thou go on as thou'st begun,  
To ponder through the whole;

And I'll appear to answer here,  
 And make the learned fall.  
 The ways of men must all be known,  
 From *Adam* at the first;  
 Because his *MAKER* he condemn'd;  
 Then how can Man be plac'd,  
 The Promise claim that's not to Man?  
 No; there the Type stands deep;  
 For to the Woman it must come—  
 For I in her shall break;  
 And then you'll see the end to be—  
 For all a *DAVID'S REIGN*.  
 'Tis not for *ONE*, I say to man,  
 But you must *all* see plain,  
 When I do come your *PRINCE and KING*,  
 Your *SAVIOUR* to appear;  
 You'll find the power is not in men  
 The *WOMAN'S* guilt to clear.  
 No; 'tis in *ME*, all flesh will see,  
 For I shall free the whole;  
 And from the Fall, I tell you all,  
 The Serpent he must fall.  
 The Promise there shall now appear,  
 And I shall make it good;  
 So men with thee they join'd must be,  
 And judge *ME* as a *GOD*.  
 If I went on to punish Man,  
 That *ME* did disobey,  
 Shall I let Satan always stand,  
 When I before did say,  
 That he should not? I told his lot.—  
 Now trace my Bible through:  
 The different changes you forgot,  
 That lie before your view.  
 So I'll go on the whole to change  
 Until I've chang'd the whole;  
 And Satan's doom is nearly come—  
 He like *these Kings* shall fall.  
 In them he swell'd, I do know well:  
 Shall I the *Author* free?  
 No! no! I say to thee this day,  
 My Bible true shall be;  
 For he shall fall, I tell you all,  
 As in my Bible penn'd;  
 And like *these Kings*, I tell you all  
 He'll surely find his end.  
 So *Joab* here thou didst see clear  
 How he went on with man;  
 And yet what sins in him appear'd,  
 And how his end did come!  
 On man at first the whole did burst,  
 The judgments did appear.—  
 I know the ponderings of thy heart,  
 When thou didst read it there.

That Joab met his awful fate,  
 That he did just deserve ;  
 Because his sins, thou seest, were great,  
 How he in vice did live.  
 The blood of men on him did come,  
 That he by arts did slay ;  
 Yet still with David he went on,—  
*Pretend his friend to be.*  
 A mystery here thou canst not clear,  
 But I shall clear the whole,  
 And tell thee plain of DAVID'S REIGN,  
 By man did surely fall ;  
 But now by ME 't can never be ;  
 I shall not act like man ;  
 Nor with the *Joabs* will agree  
 In any murderous plan.  
 No, no! to men, I tell them plain,  
 In justice I'll appear,  
 When I bring in a DAVID'S REIGN,  
 'T shall be in SPIRIT here.  
 Then it shall stand by my command,  
 Though man did surely fall :  
 The greatness here that did appear,  
 I now do tell you all,  
 To Solomon that did become,  
 Who built the House to ME,  
 It is a type that's deep to Man ;  
 Though I the DAVID be,  
 It is by Man it must be done,  
 When I my sons do make  
 Like SOLOMON for to become,  
 The powers of Hell I'll shake.  
 Though he was cast, you know, at first,  
 'T was but a shadow there ;  
 But all shall see the end to burst,  
 The substance shall appear ;  
 In every land my sons shall stand,  
 In wisdom great like he :  
 But not in sin for to begin—

No: I shall come, the type to man  
 That did from him appear,  
 When he the house had built to ME,  
 Mark thou the number there  
 That he did slay of beasts that day—  
 And I shall slay the whole ;  
 Then the burnt offerings all shall see,  
 In peace and joy shall fall,  
 Always to stand by my command,  
 And men shall all possess ;  
 I'll fill with GLORY every land,  
 And I'll enthrone in PEACE ;  
 In joy below shall blessings flow ;  
 But, was it done by Man ?

A Solomon, you all do know,  
 Did ne'er enrich his land ;  
 No: 'twas *to one* the whole did come,  
 But I'll bring it to ALL  
 That do appear ; my sons I'll clear,  
 When *I have freed the FALL.*

1 *Kings*, viii. 63. " And Solomon offered sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord."

" Now I tell thee, this type goeth deep. The shadow of the Beast was slain by Man : but those beasts could tempt no one to sin ; but when I come to establish my throne in righteousness, I *shall slay the Beast*, which is the *Devil* ; therefore it is the number was so great."

After this Joanna went on reading her Bible : and from the *last chapter of the second book of Chronicles*, found the words of the prophets were perfectly fulfilled : And the vessels of the house of the Lord were carried into Babylon, and the children of Israel were made captives there : and the house of God was burnt and totally destroyed. Yet in reading on, in *Ezra*, chap. i. Cyrus king of Persia, the Lord stirred up to build the house of God, and Jerusalem again ; but when they were going on in the buildings, in the *fourth chapter*, see how the Devil stirred up the people, by *subtily* and *arts*, that it might not be built. There the work was deferred, until the second year of the reign of Darius king of Persia, and all their arts could not prevail on him to prevent the work ; for, in the *6th chapter*, he commanded it to go on ; and, in the *11th verse*, whoever went to prevent the building was to be hanged. So the building was completed. Now the ponderings of Joanna were these : The different spirits that were in men shew plainly the different masters they are led by ; and by subtle arts the enemy

went to prevent the building, by falsehood and lies, and discovers clearly what the Devil is in substance, by the shadow that appeareth in men. But I was deeply affected in reading how much the children of Israel were delighted, and how much they were affected, in building again the house to the Lord; in the *10th chapter* they had consented to put away their wives, that they had taken from among the heathen; in Nehemiah, *9th chapter*, how the children of Israel confessed their sins and repented; in the *13th chapter*, that they completed the whole; and observed how Solomon's strange wives, or outlandish women, caused him to sin; so they determined not to follow after them. Then followeth Esther, by whose hand the Lord delivered the Jews, when Haman had designed for them all to be murdered. These wondrous workings of Providence deeply affected my heart, to see how the Lord delivered, when they turned unto him with all their hearts. But one thing strikes deeply upon me; the Lord only knoweth whether my thoughts are right or wrong: The first house that was built to the Lord by Solomon, appeareth to me in the pride of men; for though the Lord had commanded him to do it, yet certainly Solomon was swelled with pride by all the grandeur that he kept up; and that pride, and the love of women, made him fall, and the house fell also; but when the second house was built, it was through opposition, through persecution, through humbleness of spirit, through a love to God, through a fear to God, (for see how they lamented of their sins, and confessed it was their sins that brought all the judgments upon them, and they repented with fasting and prayer,) and then the house stood; and by Esther's petition the Jews had liberty to destroy all their enemies, that were in the land where they dwelt, that had decreed to destroy them. *Esther*, ix. and x. Here my thoughts went deeply two ways; the one to see the mercies of God, when



men turned humbly to him ; and the other to see how humbly they did return, which makes me judge the LORD will do according to his promises, and pity the fallen state of men, when they humbly turn to him. But see the different spirits of men ; one being hardened in the midst of judgments, and the other being humble and confessing their sins, and acknowledging the justice of God in their punishment, appears to me but a Type of Men and Devils : How Satan will be hardened and Man will be penitent. These have been my observations and reflections, and the ponderings of my heart, in reading ; and that there is the *same difference of men upon earth, as there was in the angels in HEAVEN* ; and this will continue *while Satan reigns*, as long as he has power to make a *division* on Earth, as he did in Heaven. These have been the ponderings of my heart, and the Lord pardon me if my thoughts have been wrong in any thing, as I am ordered to pen the feelings of my heart : and greatly did I feel in my heart for the Jews, at their sincere repentance at the SECOND holding of the HOUSE unto the LORD, which made me think he would have mercy upon them in the END, as he hath promised in my writings.

“ Now, Joanna, I shall begin to answer thee. There is not a word in thy mouth, nor a thought in thy heart, but I know it altogether ; and as thou hast *faithfully spoken*, there is not a thought in thy heart, nor a word in thy mouth, that I blame ; for I shall come to SOLOMON. As thou sayest the first house was built in pride, as well as obedience ; it is true ; and *the pride of man fell* ; but as thou sayest the other house was built in humiliation and repentance, which stood till the pride of man began to swell again :—But here I tell thee the Type is deep. When Esther delivered her people, when they were scattered throughout the earth, and their Kings were destroyed, and they were delivered from the hand of a woman. Here is a Type stands

deep for all men. When I had destroyed their Kings, I delivered them by *the hand of a woman*, and made their enemies become their friends, by **DARIUS**, and by **AHASUERUS**, as neither of these were *Kings* of the Jews, but had declared themselves their great enemies; and the latter was stirred up by *Haman*; but see what became of *Haman*. Now thou knowest I have told thee all things stand for Types and Shadows of the End; and here is a deep Type of the End: when a man's ways please the Lord, he will make his enemies at peace with him. And now I will tell thee how men's ways may please ME: when men begin to act like the Jews, who went the second time to build a house in my Name, they wept to see the *ruins of the fall* of what had been built and destroyed before—

So now to all I thus shall call—  
 The Type goes deep for Man;  
 Here is a shadow of the Fall,  
 When I at first began,  
 I say, to lay the *house of clay*,  
 That I did lay in Man;  
 But he from ME did fall away,  
 Like *Solomon* become;  
 Soon tainted there he did appear,  
 As Satan's arts were so,  
 The Woman did his heart ensnare,  
 And that you well do know;  
 By Satan's art she felt the dart,  
 And did the Man betray:  
 Like *Solomon* he soon did come,  
 His glory fell away.  
 So thus at first the Man was cast  
 Then by the Woman there:  
 Like *Solomon* his fall did come—  
 There's no man this can clear,  
 To say 'twas not: I'll tell your lot—  
 This was the Fall at first;  
 By Satan's arts the Woman fell,  
 And so the Man was cast.  
 But now see plain, ye sons of men,  
 The mystery of the Fall;  
 For now I tell thee, from his reign,  
 A PARADISE for all  
 I made at first; but Man was cast,  
 By Satan's artful hand:  
 You see the Woman so was plac'd,  
 The Serpent her trepan'd,

Then sure the Fall, I tell you all,  
 Did much like *his* appear:  
 And by the Woman Men did fall,  
 As *Solomon* did there.  
 So all went on, I tell you plain,  
 Till things grew worse and worse;  
 As in the Temple you did see  
 How every thing was plac'd;  
 In grandeur there did all appear,  
 But see how all fell down!  
 This way the Fall I mean to clear,  
 If men can judge the sound;  
 For I'll go on from man to man,  
 Till *ESTHER* all must see:  
 She freed her People in the Land,  
 That was condemn'd to die.  
 Then now see clear the shadow here—  
 If Woman caus'd the Fall;  
 By *Solomon* the first did come,  
 And *ESTHER* freed them all.  
 The thing is plain, I say to men,  
 Though it may to them appear  
 Just like the mis-maze \* thou hast made,  
 The paths no man can clear;  
 The way to go thou well dost know,  
 To tread thy paths all round:  
 And yet I see the eye of thee—  
 A straight path may be found  
 In every way, as it doth lay,  
 Unto the middle come:  
 All paths are straight before thy sight,  
 As thou dost here discern;  
 Though puzzling see the thing may be,  
 Which way will all go through,  
 To bring it straight before your sight,  
 And now the whole you view.  
 Now I'll go on from what thou'st done,  
 A trifling shadow here,  
 Yet to the purpose I shall come,  
 And prove my Bible here.  
 As many ways, I now do say,  
 As they work'd this to night,  
 So many ways, I now do say,  
 Men try to bring all straight;  
 But there's not one, to thee 'tis known,  
 That they did bring straight here;  
 The crooked paths to them were shewn,  
 Which they thought they must clear;  
 So they went round in every sound,  
 But all brought crooked through,  
 Just so the learned men are found,  
 And bring all to thy view:  
 Just so to men I now shall come—  
 My Bible I've plac'd there;  
 \* This is explained further on.

# 40 TRUE EXPLANATIONS OF THE BIBLE

And crooked paths they all bring in,  
 No straight path man can clear.  
 For all have done, as these began—  
 Came crooked every way.  
 It was to shew the Type of Man,  
 That I work'd so in thee,  
 To place it here to make it clear,  
 That crooked men do go;  
 Therefore their hands I did prepare,  
 That they should work it so:  
 But as to thee it was by ME,  
 That I thy hand work'd straight.  
 The mystery round must so be found,  
 To bring all things to light:  
 You must bring round in every sound,  
 I say, my Bible here;  
 And then the straight path shall be found,  
 That I the whole shall clear.  
 The ways are two before thy view,  
 Which way to make it come;  
 The crooked paths before thy view  
 Were first work'd by thy hand;  
 Then all was straight before thy sight,  
 And so 'tis straight for all,  
 If men go through, as thou didst do,  
 And prove it from the Fall,  
 That crooked round have all been found  
 I tell thee, to this day;  
 And as my handmaids here were found,  
 Men's *wisdom* works this way,  
 To bring all in as they began,  
 The paths were crooked there;  
 I said a straight path sure was seen,  
 And thou didst prove it clear:  
 But they did not behold the spot,  
 The way it straight must come;  
 Just so, I say to thee, this day  
 My Bible's work'd by man;  
 For crooked here they all appear,  
 And yet they judge 'tis straight  
 The way they work my Bible here;  
 But now before thy sight,  
 There was not one that by his hand  
 Did bring a straight path there;  
 Unless 'twas thee, they both did see,  
 Then how can they appear  
 To say 'twas straight before their sight,  
 The way they work'd it round?—  
 And perfect so, they all shall know,  
 My shepherds all are found:  
 They work the same, as these began,  
 Till I did work in thee.  
 To have the straight path to appear,  
 The winding paths first see

For to go round in every sound,  
Then come to a straight line;  
I tell thee, here 't must so appear,  
My Bible men must find.  
Another day, to thee I say,  
I'll place the Type once more:  
And then my handmaids I will try,  
If they can straight appear.

*Here ends Wednesday night, Sept. 26. This taken from Joanna Southcott's mouth.*

JANE TOWNLEY.

DEAR SIR, *Saturday, September 29, 1804.*

My last letter must have appeared very puzzling, as I had not time to explain the Mis-maze. Since Joanna was ordered to drop her pen, she saith the words that are given her throw so great a light upon her mind, that while we were writing the lines that she spoke, she began to ruminate and ponder deeply in her own heart, which made her often forget the words that were spoken to her; for when she wrote her ownself, she had then no time to ponder, as she was engaged in writing. So that of late, to prevent any pondering with the words of the Lord, she has amused her thoughts in taking scraps of paper and crumpling them to cut them in holes like diamonds. This she often did when in bed; and finding by this amusement her thoughts were so employed in what she was doing, she never lost a word that the Lord said to her. But since she has been up, she has often amused herself in bending these scraps of paper to make them stand upon the table; and, as she had seen a Mis-maze at Lord Rolle's, she now day after day, when the Spirit of the Lord breaks in upon her, amusing herself with making of *Mis-mazes* with the paper on the table; and then she has no thought of her own, only amusing her-

self with what she was doing; and as soon as we had written one line, she distinctly had another line given her, as fast as we could write them. In this manner she was amusing herself, when we were writing about SOLOMON. She had placed a large pincushion in the middle and made a mis-maze all round it, and then the words were spoken to her of what she had done. So Underwood and I were ordered to take a pencil, and work round all her scraps of paper, some of them the length of the line I have drawn\*, some still longer, and some shorter, placed round like hedges in a mis-maze; and we were to try to work round them, so as to bring them into a straight line in the middle; but thinking we were to bring every one to the middle, by so doing we brought them all crooked, which were twenty-four in number. Then Joanna took the pencil and worked round the outward ones first, and when she came to the bottom, she brought them up in a straight line to the middle, and the same at the top; and so she worked the table round, and brought them into four straight lines, that we brought into twenty-four crooked ones. Now I have told you the sense, you will understand the meaning of what was written of the *Mis-maze*. We were all ordered to draw our judgment, what was meant by the four straight paths. Townley's judgment:—The word of the Lord—the light of the Gospel—the Salvation—and the Redemption of Man. Underwood's:—The word of the Lord to Joanna—the light of the Gospel given through her—men's wisdom to be thrown aside—and give themselves up wholly to be taught of the Lord. When we were drawing our judgments Joanna said, she would not think herself wiser than us, if she drew her judgment clearer; because a light broke in upon her, and told, that it was the Promise made the Woman in the Creation—the Promise that

\* A line of about six inches in length.

made to the Woman at the Fall—Christ's death to  
clear the one—and his Second Coming to claim and  
fill the other.

“ Now Joanna thee I'll answer:  
Though the first I will not blame;  
Yet 'tis I, that am thy Master,  
Work'd thy judgment, none can shame.  
Because at first it so was plac'd,  
And so I'll work all round;  
The others' judgments I'll not cast,  
Because my words are found  
To make all true before their view,  
The straight path to appear.  
The judgment that was drawn by you  
Shews how the wise do err;  
And yet I say the words of they,  
Though varied in the sound,  
They had a judgment I do know,  
That must mankind confound.  
The lines were here I now shall clear,  
Thou drew'st them straight at first,  
And in the end 'twas my intend  
Thy judgment right should burst;  
For it was I who dwell on high  
Did assist thee in the thought.  
Thy thoughts were right before men's sight;  
For so must all be wrote.  
I tell you plain, ye sons of men,  
My Bible you work so,  
That all is straight before your sight;  
And then the end you'll know,  
I shall bring in, as thou'st begun,  
I tell thee, from the Fall;  
No other way, to men I say,  
You can my Bible call,  
To make it straight before your sight—  
No: crooked men go on;  
The winding way there's none doth see  
How in the end 't must come,  
Till I've work'd round in every sound  
My Bible to appear;  
For every leaf men must work round,  
As I have work'd them here;  
And then MY word that's on record  
Will make my Gospel true:  
The different judgments all did draw  
Be laid before your view.”

*We are commanded to insert the following letters, the reasons for which will be clearly seen hereafter by the public, as they are now by those who are diligently examining the writings of Joanna Southcott, to know the true meaning of the Bible concerning these latter days.*

A COPY OF A LETTER FROM JOANNA TO THE  
REV. MR. POMEROY.

REV. SIR,

I have a message from God unto you. If you will not be a just judge, be an unjust judge, that I may be avenged of my adversary. Therefore render unto Cæsar the things which are Cæsar's, and unto God the things which are God's : but the things that are God's you have kept back, and you say, committed to the flames. Then my answer is, out of your own mouth will I condemn you : and you will find you have a God to deal with ; therefore you must give a satisfactory answer, why you burnt the letters ? and what they contained ?—You may say, I am he that troubleth Israel : but I have not troubled Israel ; but I am troubling you and your father's house which I mean are the Bishops, because you call them reverend fathers in God. They have acted just like you, to keep back the truths of the Bible, as you have kept back the truths of my writings ; they have denied the truths of the Bible, as you have denied the truths of my writings ; they have denied the promise made in the fall to the woman ; that though they must own it was a promise made, yet they deny it to be a promise to be claimed ; or a promise that ever the Lord will fulfil. Then what do men make



of their Bibles ? It was to shew what mankind is, that the Lord ordered me to put the writings in your hands, and concealed from me, that you would go from your word, and not be as good as your promise. And now, sir, I must come to the purpose with you. You may think it strange, when I tell you, there is not one man upon earth, hath strengthened my faith, so much to prove clearly my visitation from the Lord, as you have : you may ask me how ? To this I answer : When I first sent to you concerning my prophecies, in 1796, you declared to me, they were never from the Devil ; but have often pleaded with me, if they were not from myself ? But I was the judge there ; and knew they were not of myself ; and as you affirmed they were not from the Devil, then I knew they must be from the Lord. Now, while you affirm my writings were not from the Devil, you acted as a worthy, religious minister ; as a wise man, as a good man, and as one that seemed to wish to be clear in judging, before you condemned. You told me, in 1796, you was willing to receive any thing from my hands, that you might be a judge of the truth ; and when the truth followed by *the Bishop's death*, you asked me in Mr. Taylor's house, and in Mrs. Taylor's presence, in January 1797, if I could put into your hands the events of the wars concerning Italy, or England ; then you would believe my calling was of God ? The week following I put in your hands what would happen to Italy, which took place within the six months you mentioned ; as you asked me what would happen in three months, or six months. I put in your hands, England would seek for peace, but in vain ; for we had involved ourselves in such tumults of war, that the wise men, with all their wisdom, would not be able to make a peace ; and that large sums of money would be demanded at the end of the year : all these truths, you know followed. But I confess you simply asked me if I did not know

these things from myself; which, you know, I told you, I knew no more from myself than your fable. At the same time there were in the writings events that were to take place in years to come, that now seem bursting out in all nations; and you told me yourself, you knew they would be true; yet for some time disputed with me, if it was not from myself, for my own knowledge; but when I assured you it was not from myself, and I had no knowledge of my own, you asked me, why I did not publish to the world? For, if you was clear you was called of God, you would fear no man. And now, sir, I am clear I am called of God; for the wondrous visitation that hath happened to me for the three months past, is impossible to come from any but a God; therefore I shall fear no man's words, neither shall I be dismayed at their looks: for little do men know what lieth before them. You know I put in your hands the truth of the harvests in 1799, and the 1800; and it has stood me in pounds to put writings in your hands, which you always promised faithfully to keep, and faithfully to deliver to me, whenever my trial was; and now my trial draweth near, and I shall hold you to your words, and to your promises; and if you go from them, I have more just grounds to publish you to the world, that the Devil has taken the advantage over you, than you could have to publish to the world that I was led by the Devil; to put *your name in print*, as the Lord had commanded me; but that command you said was from the Devil. Now, sir, reflect on the change of your conduct: how you acted before, when you said my writings were not from the Devil, how faithfully you promised to act. How you said you would meet with six, or with twelve to prove my writings. How you asked me, in Mr. Taylor's house, in 1801, to put the prophecy in your hands of that harvest, that I told you I had put in Mr. Jones's; for you said, in Mrs. Taylor's pre-

sence, if you was to be the judge, the writings ought to be put in your hands ; which I complied with, and carried them to you. You promised to keep the whole safe ; and told me you had every one of my letters in your bureau, that you would keep safely for me. But as soon as the Lord put you to the trial, to see if you could bear the mockery of men, and the ridicule of the world, for his sake, by having your name in print, how soon did the fine gold become dim ! How soon did you begin to act like Pilate, fearing the Jews ! and just so you began to fear men, that you should lose your honour amongst them. But know what our Saviour said : He that loseth his life for my sake, shall find it ; but he that saveth it, shall lose it. Now you tried to save your honour amongst men ; and that is the way you have lost it ; for the honour of the world worketh death to the honour of God ; and that death you soon fell into ; for you began in the Spirit, but you ended in the flesh. Here your wrath began, by fearing the honour of men ; and you let the sun go down upon your wrath ; and so you gave place to the Devil. Then you sent to me to come in my sacrament ticket, to turn me from the altar, which I faithfully delivered up to you ; at your request, as I well knew there were other ministers I could go to, to receive the sacrament ; but after that your conscience seemed to reprove you, you wrote me a note to come again, and invited me to come by Mrs. Taylor ; then, after that, you sent for me to give up the second note ; and because I had mislaid it, and could not find it directly, you seemed to be angry that it was not returned ; but as soon as I found it I faithfully returned it to you. Then you went to Mrs. Taylor's, and told her and me how you was situated, and how the ministers were all leaving you, that you could not go into company, and would not sign that you had said my writings were from the Devil. Mrs. Taylor expostulated

with you, that you had never said they were from the Devil, but you had affirmed to the contrary; but you made answer, you had said it was from the Devil, my putting your name in print, which I confess was true; and as you cried, and said I should kill you if I would not sign it, I gave you the advantage of that word, as you thought it would reclaim your injured honour. But how did you yourself go on with principles to lose that honour, that you with subtilty went to claim? I returned to you every demand you had of me, by returning the sacrament tickets; though I never promised it before you demanded them, and then I returned them. But how unjustly did you deal with me? As soon as I demanded all my writings, you went from the promises of a man, refused to return me one of my letters, but told Mr. Taylor that you had burnt them, and that you was persuaded to do it; so you broke your word, you broke your promise, and you dealt unjustly with me. Now do you think the Lord is another such as yourself, to break all his words, all his promises, and to act unjustly, as you have done? This change of conduct in you truly convinceth me, that you gave the Devil that advantage over you, that you published to the world he had over me. And now I shall call to your remembrance the words I said unto you in Mr. Taylor's house, when Mrs. Taylor said to me, she feared your advertisement would hurt the cause; you know I made answer, that was impossible: for what was of men would come to nothing, but what was of God they could not overthrow, lest they were found to fight against God. You answered, that was true. And now I answer, you are fighting against God: but you cannot fight against God and prosper. See how soon your eyes were darkened; see how soon your understanding was hid, when you were seeking the praise of man more than the praise of God; and the

honour of men more than the honour of God. How did that honour you contend for come to nothing, by your own conduct, by not returning back my letters, according to your promise? This provoked the Lord to anger against you, and I was ordered to publish to the world all your conduct; so the honour you contend for, you yourself brought to nothing; but the honour of God, and the visitation of God, it is not you, nor all the clergy in England can overthrow. All the Bishops have been written to, that if they would come forward, or send twenty-four of their ministers, to meet the twenty-four whom the Lord has chosen, to have a fair investigation into all the writings for seven days, if they could then prove they came from the Devil, they should be then given up to their judgment; but this the Bishops have declined, as they know it is a thing impossible for man to prove; so their silence gives consent that the writings are from the Lord. The Religious Society\* have been appealed to likewise; and they are silent. So all their silence gives consent, that the calling is of God, and they cannot overthrow it. But this way that you acted to overthrow it was like throwing of oil into the fire, and make the flames burn the greater. So you have been the murderer of your own honour, and convinced me clearly that it was you and not me, that was deceived by the subtle arts of the Devil. And now I shall come to Mr. Jones. The Lord commanded me to send Mr. Jones unto you, to reprove you, as Nathan reprov'd David; but you refused to hear the proof, and blamed Mr. Jones for obeying the command, and returning the answer you gave him. Now I shall come to reason. Mr. Jones believes my visitation to be from the Lord, and in obedience to his command he waited upon you. Now if you

\* The Society for the Suppression of Vice.

blame Mr. Jones for doing that, I must beg you will throw off your gown : what use is your mocking of God to go into your pulpit, and tell people to obey the commands of the Lord, and then to go out of your pulpit and abuse them for doing the very thing that they believed the Lord had commanded them? For it is by faith we must be saved. And now I shall ask you one question : Supposing a Jew, who never believed in Christ, but believed him an impostor, as the Jews do, yet if that man being a gentleman of great property, and wishing to have land like the Christians, and say I will turn Christian, I will turn to the Gospel, and I will take the sacrament, to worship what I believe an impostor, because I will have a title and honour amongst men ; would not that Jew be a greater sinner, that could thus mock God in his heart, than the other Jews who would not worship him as a Saviour, out of conscience to the Lord, because they did not believe he who was the Saviour—only trusted in one God? which, judge you, would be the greatest sinner? You must believe it to be him who mocked God with his unbelief; because it is from the heart man believeth unto righteousness; and the Lord judgeth not as man judgeth, by outward appearance; the Lord judgeth from the heart. So, from the faith of Mr. Jones, you must blame the man for doing what he judged doing his duty; and to sin against God and his own conscience. And is this advice worthy of a clergyman? Can you justify yourself in these things? I tell you, No. Your arguments were to bring sin upon Mr. Jones's head, and to blame him for doing what he judged was the will of the Lord concerning him. And now I shall come to my Brother. You say, my Brother ought to be horse-whipped, for claiming justice to be done to his Sister. Then what religion do you preach? or, how would you wish brothers and

sisters to be united together? Ought not brotherly love to continue? Doth not my Brother know the manner of my life, from my youth up to this day, better than you do? My Brother knoweth I should bring no lies before him; he knew he could depend upon the truth of all I told him, and the unjust manner that you had dealt with me, my Brother knows I should never have laid it before him, if it was not true. Then how can you judge my Brother a Christian, a man of tender feelings for his Sister, as a Brother ought to have, if he would not support my cause when he saw me so unjustly dealt with, knowing I had no Father living, nor no husband, to protect me? And now I must call to your remembrance your own behaviour to Mrs. Symonds, when you bid her go out of your house, in my presence, because you said, her husband had offended Mrs. Pomeroy, and said, you would sooner forgive an offence done to yourself, than one that was done to Mrs. Pomeroy, as you could put harm from yourself, but she could not. Then how can you justify in yourself a principle you condemn in another? Can you prove to the world, that Mr. Symonds's affront to Mrs. Pomeroy was a quarter so great as your's has been to me? I tell you, No; and your own conscience must condemn you. Your offence against me is ten thousand times greater than Mr. Symonds's was against Mrs. Pomeroy: for though Mr. Symonds might use harsh words, yet his offence was only to have her stand to her bargains she had made. Then where was the offence? Only you may say in harsh words, and what harsh words have you used of my Brother, when he acted in my principles, that you thought right to justify yourself in? But it is impossible for you to justify your cause, as much as it is for my Brother to justify my cause. So, if you would weigh these things together, with all

the conduct that you have acted since you said my writings were from the Devil, you would see there was more reason for you to fear that the powers of darkness had deceived you by temptations, than it was to believe that I, in all things, was obedient to the Devil, doing every thing that he commanded me. Does not our Saviour say, the tree is known by the fruit? Now, what fruit can you condemn in me? My life and character will bear the strictest scrutiny; and I have feared sin more than death from my youth up unto this day. And now I may say with Samuel, here I am before the Lord and before his anointed; witness against me, whose ox have I taken? whose ass have I taken? or from whose hands have I received a bribe, to blind my eyes therewith? But the Lord is my judge, and is witness against you: and as wrong as Pilate condemned our Saviour, much wronger you have condemned me; because Pilate confessed he was innocent; but he that tempted you to this evil has the greater sin. And now I tell you, as all your conduct is in public print, and the manner of your keeping back my letters, there is no way you can clear your honour, unless you come forward with the truth, and acknowledge every letter that was put in your hands, and the truth they contained; and assign your reasons why you burnt and destroyed them. The reasons you assigned to Mr. Taylor were, that you was persuaded to it. Then I answer, the person that persuaded you to burn them, persuaded you to injure your honour and a good conscience, as the world has tried to persuade me; but blessed be God, I never took their advice: and it would have been happy for you, if you had never neither; but went on as you began, till you could justify yourself before God and man; and shew it plain to the whole world, that you was clear in judging before you condemned. But you



burnt my letters, as you say, because you knew, if they appeared, you could not justify yourself in what you have done; but they being from the Devil, you would readily have produced them before the ministers, and said, I had never put any truths in your hands, and shewed the letters to prove it. But as you did not then let the truth appear, you must let the truth appear now; for it is not to say I am troubling you, but the Lord hath commanded me to trouble you till you acknowledge the truth. When I received your answer from Mr. Jones, the day following, I was as sick as death, which continued all the day; and was deeply answered, the Lord was as sick of your conduct and the clergy, as I was that day; but my sickness he would never remove, till my Brother had written to you a second time; and as soon as my brother had written, the Lord removed my sickness from me. Three months the Lord has taken my appetite from bread, or any thing made of the produce of wheat; and deeply are the words said to me, that if you and the clergy go on, as they are going on, three years the Lord will take bread from the nation, by bringing a total famine in the land; and my appetite he will never restore more to wheat, till I have demanded the truth from you. So must beg a satisfactory answer to this letter.

Taken from Joanna Southcott's mouth.

Witnesses,  
*and, Sept. 17, 1804,*

JANE TOWNLEY,  
 FRANCES TAYLOR,  
 ANN UNDERWOOD,

COPY OF THE REV. J. POMEROY'S LETTER TO  
THE REV. STANHOPE BRUCE.

REV. SIR,

After near a fortnight's absence, I have found on my return a most extraordinary letter from that deluded woman Joanna Southcott, who is now, I presume, with you. Be so good as to assure her again of what I assured her about two years since, (that except her last) I have no letters, writings, or *papers whatsoever of, or belonging to her*: if I had I would certainly send them to her. Indeed I know nothing of her, but from the insulting letters I receive, wherein I am treated with the most virulent abuse, for not doing what it is *impossible* for me to do.—The scandalous reflections she has made; the misrepresentations of my conversation with her; the false accusations and charges she has made in her publications; the irreparable injury she has done to my character; and returning the good advice I gave her with so much evil; confirm me more than ever in my former opinion, that she is under the influence of a deranged state of mind, or the evil Spirit; for you must allow, that such injurious, ungrateful, and malicious conduct, cannot proceed from the holy and benevolent Spirit of God. Surely, Sir, such behaviour cannot meet with the approbation of yourself, or her other friends; therefore I hope, that you and they will endeavour to convince her of the impropriety and sinfulness of it, and will prevail on her to desist from troubling me with any more letters, and from persevering in the diabolical practice of traducing my character in print; for which *illegal*, as well as unchristian conduct, God will certainly bring her into judgment. Not having time to answer the

many letters I receive respecting her, they must be returned unopened, especially as I have nothing further to say on this subject.

I remain, Reverend Sir,

Your humble servant,

Oct. 1, 1804.

J. P.

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TO THE REVEREND MR. POMEROY,
BODMIN, CORNWALL.

REV. SIR,

Oct. 8th, 1804.

I cannot pen my astonishment on hearing the letter read, that you sent to Mr. Bruce, concerning me, which I am bound in duty to turn back upon your own head. If you have so far stifled conscience, as to let it come as a swift witness against you, I have living witnesses of all the letters I put in your hand. Reflect how many letters Mrs. Boucher hath delivered to you from me; how many letters Miss Bird hath carried you, six sheets of paper at once at the end of 1797; consider how many letters Mrs. Taylor hath sent you by her servant; and how many Mrs. Symonds's children. Now I have living witnesses, as it is known to you, that copied off the letters that I put in your hands; and of a particular instance in 1796, the perfect truth of 1797, of Italy and England; the truth of the harvests of 1799 and the 1800; and the truth of the harvest of 1801; with many other weighty and true prophecies, that are now upon the Earth. All these you promised faithfully you would return, for or against me; and you never told me in your letter you had destroyed them; but you told me they were all safe. But, when I demanded them in 1802, you told Mr. Taylor you had burnt them; and said you had written you a severe letter for doing it. And

when Mr. Taylor reproved you, you said you were persuaded to do it. Now you say I desire of you what is impossible for you to do. I grant it is impossible for you to return the letters, if you have burnt them. But is it a thing impossible for you to act as an honest, upright man; to acknowledge your fault in burning the letters, and betraying the trust that was put in you; and to act with honour, to acknowledge the truth they contained? Have you given yourself up so far to the powers of darkness, to have such influence over you, that it is impossible for you to act with honour and honesty? Then I have more reason to say your senses are deranged, and that you are led by an evil spirit; than you have to say I am deranged, or that an evil spirit leads me. Know what is said, the 12th *chapter of Proverbs*, 19th *verse*—"The lip of truth shall be established for ever; but a lying tongue is but for a moment." And the letter you have sent to Mr. Bruce is full of lies: as you say I have published false accusations and charges against you. Now, Sir, I can bring forward ten living witnesses, that I have published nothing concerning you but the truth; and your own conscience is witness against you. For if I had published any thing that was false, the law is open, and you would appear to clear your own honour, if you could; but you know that is impossible, unless you come forward to acknowledge your faults. Trying to conceal them only brings you deeper and deeper into them. Now, as to your saying mine is malicious conduct, to contend for the truth, you must put your Bible out of doors; but I think you have acted with injurious and malicious conduct towards me: First, to advertise me as a woman being led by the Devil; and said nothing else would free you from trouble; then to burn all the letters had put in your hands, because the truth should not appear for me. Now where could a man ac-

with greater malice and unjust principles than that? Now you say it is not consistent with a merciful and benevolent God, to visit you as I do, for your unjust dealing to me. Then what do you make of the prophecies of *Jeremiah, 36th chapter 23d verse?* where Jehoiakim—"had read three or four leaves he cut it with a pen-knife and cast it into the fire that was on the hearth, until all the roll was consumed in the fire. Yet they were not afraid."—But know what the Lord said to Jeremiah, *in the 28th verse:* "Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him, and his seed, and his servants, for their iniquity." Now did the unbelief of Jehoiakim prevent the evils that the Lord had threatened against him? And did not the Lord command Jeremiah to warn Jehoiakim again, of the evil that he had done in burning the roll? Yet, when he did it, I suppose he judged Jeremiah as deluded a man as you judge me a deluded woman; but his judgment did not prevent the Lord from ordering Jeremiah to trouble him again; nor prevent the judgments that were threatened against him. Now the ridiculous judgment you have drawn of me, as being a deranged woman, does not make me so, no more than the unbelief of Jehoiakim made Jeremiah a false prophet; or the unbelief of Lot's sons proved their father an old fool; or the unbelief of the Jews

proved that our Saviour was not the Messiah that was prophesied of. I do not tell you what my judgment is of you; neither do I ask you what your judgment is of me; I only ask for equity, justice, and truth; and that you have denied me. So I do not marvel at the ridiculous manner you have spoken of me; for people often hate those they have injured. And now the words of the Lord concerning you, are like the words of the Lord to Jeremiah, concerning Jehoiakim. In three things you have provoked the Lord to anger against you: in turning me from the sacrament, in betraying your trust, in burning the roll wherein the words of the Lord were contained; and so you have done despite to the Spirit of God. Now judge for yourself; if you say your honour is gone, who robbed you of that honour, but your own wrong conduct? Why have you not done in the first place, as you now say you would do, if you had got them now, you would return them? But why did you not return them when you had got them? Why did you burn them? Your saying what you would do now, is like a man that has committed murder, and when he is called to take his trial, say if the man were now alive I would not kill him; and so I hope the judge will forgive me; because it is impossible for me now to bring the man to life: and so I know it is impossible for you to recal the wrong principles that you have acted with; but if you have any regard for the glory of God, or any regard for your own honour as a minister, you would now come forward to clear up every truth. I would not lie under the slander of your letter without coming forward to clear myself if you would give me a million of money. If I were to do so, I must disgrace my God and Saviour, whose servant I profess to be; and to know his will and obey it is the study and practice of my life: and the advice you gave me, in your

letter, is like the advice of the serpent to Eve, and much more fatal than her end was, my end must be if I take it. So now if you wish to clear your honour, you must come forward with every truth. You see your letter is in print, as your false accusations cannot injure my innocence; for by the answer I have sent you, every man upon earth, that hath a grain of sense must know you cannot clear yourself if you are silent now. The letter that I sent you before, I shall put in print likewise; and I have not printed a word concerning you but I can affirm to be truth, and can bring forward witnesses to prove it. And now I see the wisdom of the Lord, why he ordered me to take witnesses with me, when I went to your house on any deep and weighty subject, which you know I told you I was ordered to do. And now, Sir, if you will come forward, and acknowledge every truth, tell who persuaded you to burn the letters, assign your reasons for listening to such wrong advice, then you may clear that honour you say you have lost; but you cannot fight against God and prosper. I know my calling to be of God; and I want nothing of you, but to acknowledge the truth of what was put in your hands; every particular concerning you and me I was ordered to put in print. And shall I disobey the command of the Lord, to be a man-pleaser? I tell you No. Who ought we to obey, God or man, judge ye? Now, Sir, I shall conclude with saying, if I had put in print as false an accusation against you, as you wrote to Mr. Bruce against me, I should despise my name, and hate myself for ever. What do you make of that benevolent God, whom you mention, if you judge him another such as yourself, first to tell him he is in the right road, and at the end to tell him that road was destruction? For just so was your good advice to me; for you always assured me, my writings were not from the Devil, before I put

your name in print ; but I confess you did give me good advice, to say it would be fatal for me, if my foreknowledge and my writings came from myself, and I had placed it to the Lord ; but this advice I never wanted of any man, for I had a deeper sense of that sin than any man living could tell me ; so I myself am the judge there. Now as you boast so much of your goodness, you have made all your good be evil spoken of, and the best of your goodness towards me, *is the duty of every minister upon earth* ; for when any one is strongly visited by a spirit invisible, it is the duty of a minister to try to search out what that spirit is. So if other ministers neglected their duty, is it any excuse for you to copy after them ? You say, Sir, you wish my friends to persuade me to trouble you no more ; at this I do not marvel, for if you owed a person 5000*l.* and you were not able to pay him, you would be glad to get a friend to prevail on the man not to trouble you for the money. You are now running yourself deeper and deeper in debt to treat me in this manner, to rob me of all truth and innocence. But I am sorry to say you began in the spirit, and end in the flesh. The Lord grant you may see your errors before it is too late. This is my answer to your insolent and abusive letter, that you cannot come forward to answer in a word, to justify the letter you have sent ; for I tell you it is full of falsehood and lies.

From your injured friend,

JOANNA SOUTHCOTT.

TO THE REVEREND J. POMEROY,
BODMIN, CORNWALL.

REV. SIR,

Oct. 8, 1804.

As no letters go to Joanna Southcott, but through my hands, the letter you sent to the Rev. Stanhope Bruce, concerning her, was brought to me, and I read it to her, and saw the agitation of her spirit, being provoked to hear your letter, that she affirmed was entirely false; *and I have every reason to believe it is false*, from what I have heard from Miss Fanny Taylor, who was with me a quarter of a year, and said she copied many of the letters for Joanna to you; especially that of the 1797, foretelling the events of England, and Italy, and many other letters, that had come true; and she perfectly remembered hearing her mother say, all that Joanna had said of you was true, who knew more particulars of private conversation than she did. Now from this assertion of Miss Fanny Taylor, and the spirited manner Joanna immediately answered for herself, ordering your letter to be put in print, giving her answer so clearly to it, that she is ready to come forward to answer to every truth, and demanding your coming forward to answer for yourself; and having daily seen Joanna ever since the 20 of April, that she came to my house in London; and having seen in her the most *perfect, upright, just, and innocent* dealings; that she acts with *no deceit, no falsehoods, or arts*, and perfectly answers the character I had heard of her, from many respectable people, that she was *truth, innocence, and simplicity*: and *perfectly so* I have found her. This makes me think you, Sir, are the transgressor, and that she is innocent of what you have laid to her charge. But if you come forward, and *can prove* your assertions to be *true*, I shall be open to conviction; but you

must think you were writing to madmen and fools, if you think we should persuade Joanna to be silent to your slanderous letter against her ; then you and the world might think we are supporting falsehood and deceit, for which *I should despise myself* ; and as her books that are lately printed, have been taken by my hand from her mouth, I should disgrace myself if I were not to call you to an explanation of your letter, that I may know if she had told me any thing false. If you can *prove that*, I have done ; but I cannot rely on your words, except you come forward to *prove* your assertions. Joanna is ready to meet you at the trial, and demands nothing of you but the truth. Now if you are not ashamed to own the truth, you will certainly come forward to clear yourself. If you do not, what must you think of yourself, to injure the character of an innocent woman, to try to set all her friends against her ; which you must do, if *we believe* your assertions to be true ; but if you cannot prove your assertions, I have more reason to believe an evil spirit visits you than her ; as I am convinced from the manner the words flow from her mouth, since she has given up her pen, and the beautiful manner that the Bible is explained, for the glory of God, and good of mankind, it cannot come from an evil spirit ; and it is impossible for a woman of herself to go on with the explanations as she doth, as the words frequently flow faster than I can pen them. Now, Sir, what must the world think of me, after having so warmly espoused her cause, and asserted publicly my belief that her writings came from the true and living God, if, after perusing your letter to the Rev. Stanhope Bruce, I did not boldly step forward to clear her character, if she is innocent of your charges against her, and demand you to come forward and prove your assertions ? It is a duty I owe to my God, to Joanna, myself, and all those friends who

are fellow labourers with me in the Lord's vineyard : for a cause like this cannot be trifled with ; and for my own honour and credit, if you do not come forward like a gentleman, to clear up every truth, *I shall compel you to do so*. Now, Sir, you talk of Joanna's injuring your character. I must appeal to your own conscience, whether you have not injured it yourself ? You must be assured, if Joanna's calling is of God, which *I as firmly believe* as my own existence, (and Joanna saith *she is sure* of it,) 'that the Lord will clear her innocence, and support me in vindicating her cause. Now I shall conclude my letter with the words, (*6th chapter of Esther, 13th verse.*) that Haman's wife and the wise men said unto him : " If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." So if Joanna's calling be of God, and your honour begin to fall before her, I know you will never prevail against her, but will assuredly fall before her ; because you have turned the grace of God into a lie, by saying she is led by an evil spirit. Now, Sir, I must intreat an answer to my letter immediately, after you receive this, or your silence will prove you guilty, and then you must expect to hear from me again : for in support of *innocence and truth I fear no man*. As a christian, you have my best wishes, that this letter may awaken you to a proper sense of your honour and duty to your God, Joanna Southcott, and yourself, and

I remain, Rev. Sir,

Your humble servant,

JANE TOWNLEY.

Please to direct to me at the Rev. Stanhope Bruce's, Inglesham, near Lechlade, Gloucestershire.

TO THE REVEREND MR. POMEROY,
BODMIN, CORNWALL.

No. 50, Titchfield Street, London, Sept. 28, 1804.

SIR,

It will give me particular happiness if you will attend to the subject of this letter, which is purely intended to save your character from that disgrace and ruin, which must inevitably happen, if you any longer persevere in treating with contempt the applications made to you, to restore to Joanna those papers and letters, that were placed in your hands, for some years past, as a sacred deposit, that the truth should be made known of her most extraordinary visitation, without any possibility of deception, and which yourself believed at that time to be of the most awful and serious nature; and you certainly urged her then to have an immediate examination, to prevent the rod of affliction from falling upon this land. This conduct of your's to Joanna arose from those honest dictates *placed* in your heart, and did you so much honour as a real minister of Christ, for you, as a clergyman, at *this day* to attend to the humble request of an honest, simple woman, when, according to the pride of human society, they are so neglected and despised as scarcely to be considered human beings. Now, Sir, by what I know of Joanna's grateful and feeling heart, she could not but place entire confidence in you; and she would have parted with her life rather than have deceived you; and believing, as she did, that her visitation was from her blessed Lord and Saviour, you appeared to be the man after her own mind, that would prevent her from being deceived, if there was any possibility. And in that case you would have done honour to yourself as a man to have stopped her in her progress; and would have prevented thou-

sends at this day from being deluded into error, whose numbers are daily increasing, believing with her, that her calling is from the Most High; and is also a powerful motive for her to be faithful to the truth, neither to deceive either her God or yourself, that she has placed confidence in. Now, Sir, I cannot, from these circumstances, but believe that the contents of the writings placed in your hands, of future events taking place, must, by your silence, have come to pass; but on the other hand as you have thought proper to treat her and her friends with the most silent contempt, you are departing from your duty to the world in suffering deception to go on; you are departing from your allegiance to your king, by bringing his church, which forms a part of his government, and the bishops, into contempt, at a time when we are threatened with every calamity from a powerful and ambitious enemy. But, Sir, if her calling is from Heaven, why deprive your king and country of the light of divine wisdom, at a time when we stand most in need of divine protection? If the cause is the cause of God, which your silence proves it to be, what line of conduct has Joanna to take, but to be obedient to divine command in all things, and follow the directions of the Spirit? Therefore, Sir, the laws of your king and country are *commanded* to be appealed to, according to human order; for God is the God of order; and it is commanded to you to be compelled to be just, and the truth to be brought forth according to the English laws; the advice of a gentleman of the law has already been obtained, and I am thus far permitted to inform you, that you will be compelled by a writ from the Court of King's Bench, or some other court of justice, to produce all papers and letters deposited with you in trust, and under your promise, as a judge of the truth for her, in the

hour of confidence; and if you do not, you will be obliged to declare the whole truth upon oath, why you have refused; and give satisfactory answers to all questions that shall be demanded of you; and inform the court of *what the papers contained*. Happy shall I feel if I am an instrument to prevent you from disgrace and ruin; and I hope you will consider this letter as the letter of a friend; for I know it is said to Joanna, that the Lord will not permit you longer to contend against his will; for you once believed it to be of divine authority, and encouraged her to proceed, adding these words, "you will wait until *you bring* the sword, the plague, and the famine upon us." Now, Sir, these words are your own words to Joanna, and are published to the world at large; which words you would not have used, neither would you have had any interview with her at all, if you had not had some belief, *at that time*, of the truth of her visitation. You also added, you would meet with twelve persons; and advised her not to wait *until the sword came upon us*. Why, Rev. Sir, do you continue silent? Why will you suffer people to have the least cause to suspect you to be a traitor to your king and country? Why not invite the church to come forth, and vindicate the cause of God and man? I have already told you the church forms a part of our government, and you are one of its ministers; your opinion, as a minister, ought to be of consequence, and those gentlemen, whom you used to meet at the coffee-house at Exeter, ought to have some decency towards you. It was not for them to teach you what to believe, or whom you chose to converse with upon the subject of prophecy. They treated you with impertinence and disrespect; and, mark my words, these very men may be the first to condemn you, when they read in the public papers a true statement of what has

passed in a court of law. These very men will exclaim against you for being guilty of a breach of trust. These supercilious coffee-house politicians will be the first to cry out against you ; so that your character will be trampled on by those, whose opinion, or rather ridicule, you have been such a slave to, as to make you betray the confidence of an innocent woman, who treated you with every respect, and placed in you the most implicit faith. You believed her to be a good woman, and an innocent woman ; now you are trying to make her appear an impostor. But every one's character in a court of justice is of some value ; and your conduct has forced her to take this step. The publicity of the proceedings in a court of justice must justify her conduct ; and her duty to her God is of too sacred a nature to make her disobedient to his commands. Had you, Sir, the fortitude to treat with contempt the mockery and ridicule of ignorant people, whether in a coffee-house or at any other place, and considered your dignity, as a minister, in its proper point of view, you would not have suspected Joanna to have been led by the Devil, after having encouraged her to proceed. You must remember, when myself and six other gentlemen first came to Exeter, that the three clergymen waited on you with Joanna : the Rev. Mess. Bruce, Foley, and Webster. As soon as you heard that the letter you had written to the printer in London, in which you forbid him to print, or make public your name in Joanna's Book of Letters, was at Exeter, you particularly desired that *very letter* to be returned to you again. Now, Sir, as soon as your wish was made known to me, I gave it up ; and it was conveyed safely into your hands. I would ask you, Sir, in the name of justice or honour, by what right can you withhold the letters and papers that Joanna placed in your hands, which she had copied at a great expence to herself, by your request, when she could

ill afford the money, even if you were under no express condition to return them to her when you was called upon? As a gentleman you ought to comply, as I did, when your request was made known to me, I was not bound to return you that letter. It could be no breach of trust on my part, if I had refused your request; my conscience would not have been wounded by such refusal: I was not in the situation you have been placed in, with an innocent woman. Your breach of trust with Joanna, no one can justify; and all persons who have read the account of this transaction condemn you; whether they believe in her visitation or not, all alike condemn you. And when the proceedings of a court of justice are laid before the public, what can the world say of your character as a man, your duty as a clergyman of the church of England? Your being afraid of the slander and mockery of fools, in order to have the praise of fools, must sink you very low indeed! You ought to be their spiritual teacher, and to have resisted their impertinent mockery. The character of a minister of the gospel they ought to have held in respect. Now view the conduct of Joanna towards you and the clergy on the one hand, and view the conduct of these men, whose praise you fear to lose on the other; then examine your own heart and mind to find out who is your true and faithful friend. I need say no more. The different pictures are before your view. Joanna has a duty to perform to herself; she has a sacred duty to perform to her God, and the truth she cannot give up; and when her trial comes there must be nothing withheld.

I am, Rev. Sir,

Your sincere friend and wellwisher,

WILLIAM SHARP.

P. S. It is not too late for you to withdraw yourself from your present unfortunate dilemma; you

may now pursue a noble line of conduct: throw off your chains of worldly applause, restore to Joanna her papers, and unite with her friends, with an independent mind, only to search out what is true.

MR. POMEROY'S ANSWER.

SIR,

Oct. 4, 1804.

Though I have neither time nor inclination to answer the many strange letters I have received respecting J. Southcott, that you may not suppose me capable of treating any *gentleman's letter* with contempt, I take the first opportunity to assure you that, (except one just received,) I have *no* letter, or *writings whatever* of, or belonging to, that detested, ungrateful woman. She herself knew this for two years—since, so that to charge me with restoring any of her papers *now*, is to deceive the public, and wantonly to traduce my character. As to the menacing part of your letter I wish to observe, that though it is impossible to produce what I am not possessed of, I shall be ready at all times, and in all places, to bear my testimony to what appears to me to be the truth; to vindicate my aspersed and injured character, and to maintain my opinion, in respect to the farrago of sense and nonsense, of satire and blasphemy, contained in her pretended *visions*; that such incoherent matter never could proceed from a sound mind, or from the purest of wisdom. You are pleased to *sign yourself* sincere friend and wellwisher; prove the sincerity of your profession, by exerting your influence to save her, and her printer, from the malevolent employment of exposing and vilifying my name, in an unprecedented, and *illegal* manner, in violation of her own solemn promise; and by

prevailing on her to desist from publishing, with such misrepresentation and shocking perversion, the *confidential conversation*, which at the earnest request of her friends, and out of compassion to the disordered state of her mind, I was induced to permit her to hold with me. In short, Sir, if you are possessed of a christian spirit, or even of humanity ; if you have any regard for *her*, or her *cause*, you will immediately exert your interest and authority to prevent this unhappy woman from disgracing her own pretensions, and violating the laws of God and man, by thus continuing to add to the *irreparable*, and *inconceivable injuries* she has already done to the respectable name, and *sacred* character of

Sir, yours, &c.

J. P.

P. S. You will excuse my answering any future letters.

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TO THE REVEREND J. POMEROY,  
BODMIN, CORNWALL.

REV. SIR,

The Lord hath commanded me, once more, to write unto you from the words of Samuel, the following texts: *First Book of Samuel*, 15th chapter, beginning at the 22nd verse, to the end, "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. And Saul said unto Samuel I have sinned: for I have transgressed the com-

mandment of the Lord and thy words; because I feared the people and obeyed their voice. Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, the Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the strength of Israel will not lie nor repent: for he is not a man that he should repent. Then he said, I have sinned: yet honour me now I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. So Samuel turned again after Saul; and Saul worshipped the Lord. Then said Samuel, bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Ramah. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel." And now I shall send you the words of the message given to Joanna and sent to me, as I had sent a copy of your letter to me, which she submitted to the wisdom of the Lord; who graciously speaks to me, the same as he did in times of old, like one man speaking to another. But whether you believe this or not, the consequence is to yourself. I believe it,

and the whole world will be made to believe it, I am afraid, to their sorrow; and, perhaps, the pride displayed in your letter, so enslaves your understanding, that you can neither believe it, nor the true sense of your Bible. Here are the words of the Lord to your blasphemy against him, and your abuse to Joanna:

“ Now let the words of Samuel be sent to Pome-roy, in my NAME, the LIVING GOD, and thus shalt thou say unto him, The anger of the Lord is kindled against you, because you have disgraced the LIVING GOD, and mocked and despised all his words; therefore, they that honour ME, I will honour; and they that despise ME, shall be lightly esteemed; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry; for you have rejected the words of the Lord, to give unto him the honour due unto his Name; therefore I have rejected to give honour to him; and he shall know it is I the Lord have spoken by thee. And now I will speak to him, in his own words. He said the Lord had no work to do, but he could find instruments to work by; now I have found instruments to work by, for thee to carry on my work; and as he saith, that work is blasphemy, a farrago of nonsense from the Devil, let him find instruments to work by to clear himself and come against thee. I have chosen for myself twenty-four, to be judges for thee; and let him choose twenty-four to come against thee; then if they can prove it to be a farrago of nonsense and the works of the Devil, thou shalt publicly ask his pardon in every paper, and the books that are against him shall be totally destroyed. So let him see I shall do him justice; and now with justice let him act. He is at liberty to gain ministers, and appeal to the bishops to gain them for him, or he is at liberty to gain other men, but he cannot have *one of those ministers that the printed letters were sent to, who returned them back* but of all others he may choose for himself twenty-

three to come with him ; for I do not desire him to come alone, *so many men against one* ; but let there be an equal number. But as he hath disgraced me the LIVING GOD, and betrayed the trust I told thee to put in him, and who burnt the truth that was in his hands, he must appear to answer for himself in November. If he can be ready by the middle of November, thee and thy friends shall be ready also to meet him in London, to have the cause fairly tried for SEVEN DAYS. Then if he and his friends can join together to prove it a farrago of nonsense coming from the Devil, *thou and thy friends shall fall before him* ; then let him say, he has put a stop to the works of the Devil ; but if he finds it like the days of Pentecost, and they are all convinced the Calling is of God, then let him say, "blessed be the rod of the Lord ! for how fatal must my end have been, if I had gone on in persecution against the Lord, and doing despite unto his Spirit ! I know I could never appear before him ; for if I tremble to meet a woman I have injured, how shall I tremble to meet a GOD whom I have mocked and despised, and set at naught all his councils, counting the words of the Lord unholy things ?" For he must know if thy calling be of God, is he that is committing the blasphemy that cannot be forgiven without sincere repentance ; therefore he must appear to answer for himself, lest I destroy him and his house ; neither shall he put it off to a future day ; for in *November, this very year*, shall every thing be tried and proved ; so let these words be sent unto him in print with the other letters ; and he must send a satisfactory answer immediately to Sharp."

These are the words of the Lord to Joanna Southcott, given this day, Thursday, 11th of October, 1804, taken from her mouth by me,

JANE TOWNLEY.

ANN UNDERWOOD.

Witness,

K

Now, Sir, after sending you these awful words, no person can, from reading them, say, they are from any other authority than the pure SPIRIT OF WISDOM. In this proposal there is nothing but justice and equity : when the truth appears, the impostor is no more. And I should not presume to add a word from myself, but my character stands condemned by you, as well as all Joanna's friends, for having encouraged blasphemy and lies, unless you suppose us to be madmen or fools, and you have the exclusive possession of a *sound mind*. You desire me to prove the sincerity of my profession in signing myself your sincere friend, and wellwisher ; which I have now faithfully done, not only in my endeavours to prevent you any further from degrading yourself, but begging of you to accept the gracious invitation, by coming forth *with your friends to meet Joanna's friends*. If you refuse, you stand condemned, as you condemn us by your letter, in casting on us the reproach of supporting Joanna in lies, and encouraging her to be an impostor. You say your own name is both *respectable and sacred* ; I have a name also, which I will not disgrace ; I have a character to lose, which I am not to be cheated out of by any arts that you may contrive by vain boasting words. That deceit and imposition may be exposed, your letter and others now are before the public, because you refuse the usual correspondence ; and the sincere conduct of Joanna's friends will appear to the public, in consequence of your refusal ; who are all condemned *without trial*. You have brought *your respectable and sacred character* into that situation from which you shall not retreat ; for you declare, under your own hand, and here are your very words, " I shall be ready at all times, and in all places, to bear my testimony to what appears to me to be true." Now, Sir, instead of your letter *being burnt*, you have produced the opportunity of seeing yourself in

print, that we may all come to the standard of truth. I shall for the present say no more, as the rest of Joanna's friends, who perfectly understand the value of character, better than yourself, will vindicate their injured honour, and they will not be trifled with to pass over your conduct with impunity. I now expect your answer to this just proposal, and you will well consider, if you act in opposition to divine authority, your family has more claim to your compassion and tenderness, than your pride. These, Sir, are the concluding words of your sincere friend, and wellwisher,

WILLIAM SHARP.

P. S. I particularly desire you to attend to the former part of this letter, as far as the name of Joanna's two faithful friends; for they are the words of the Lord to you. Your answer must be sent to me.



TO THE REV. MR. POMEROY, BODMIN,  
CORNWALL.

REV. SIR,

*London, Oct. 17, 1804.*

Your letters, dated the 1st and the 4th instant, sent to the Rev. Stanhope Bruce, and to Mr. Sharp, in consequence of their extraordinary contents were submitted to our consideration; therefore it is presumed that you will not be greatly surprised at receiving this address upon the subject; and as we are plain men, aspiring to no other pretensions than a zeal for honesty and truth, we trust that the simplicity and openness with which our animadversions may be made will have some effect with you.

It appears to us that the general tenor of your two letters is, in the first place, to avoid what might be the semblance of a candid answer to the appeals

made by those gentleman to you, as well as to withhold every information ; then to make your letters serve as vehicles of abuse against Joanna Southcott ; and ultimately to obtain the applause of the world, by charging her friends with wilful dishonesty, and with folly, in supporting her cause.

From the style in which you have written, we feel no kind of disappointment, by seeing that you designedly avoid to disclose truths that must be well known to you ; but that you should have recourse to a quibbling evasion, in order to put on the appearance of candor and openness, we conceive to be very unsuitable to your sacred character. We need not point out to *you* what is alluded to ; but to the public, who cannot be supposed to be acquainted with your conduct to Joanna, we shall explain wherein you amused yourself in trying to find the depth of our folly. Knowing that Joanna had evidence of your saying in 1802, that you had burnt her papers, you now come to assure us, that you "*have no letters, or writings whatsoever of, or belonging to, that deluded, ungrateful woman. She herself,*" you also say, "*knew this near two years since ; so that to charge you with having any of her papers now, is to deceive the public.*" Thus it is intended it should be understood, by the ambiguity of your expressions, that you *never had* any of her papers in your possession. And, you also insinuate that *you know nothing* of her, but from the insulting letters you have received ; yet you contradict this where you charge her with misrepresenting "*the confidential conversation, which at the earnest request of her friends, and out of compassion to the disordered state of her mind, you were induced to permit her to hold with you.*" You then proceed by calling it virulent abuse on her part for claiming her property ; and which you artfully say *is impossible* for you to do ; but you refrain, probably out of tenderness



of conscience, from saying that it *never was possible*, or *how* that possibility has been put out of your power.

What gratification it may have been to you, Sir, we know not, but your calumny against Joanna seems most cordially studied to wound her feelings. You intended, no doubt, that it should operate several ways, when you insinuate that she is deranged in mind; but your principal aim, by such an imputation, is to ridicule her friends for want of discernment, in not having made a similar discovery with yourself; and then to implicate them in a criminal collusion, for the purpose of deceiving others more ignorant than themselves.

Now, Sir, we think it highly incumbent upon you to reconsider the charges, which you have made; and also your conduct in various ways towards Joanna: for, be assured, they are of two serious a nature to be passed over by us in silence.

In the first place, what must you judge our principles to be, to support a cause as of divine origin, that we should abandon it, because *you* think it convenient to assert that Joanna has uttered falsehoods, and that she is an impostor; and in the same breath, with very little consistency, that she is deranged in mind? Then we must be the most arrant fools indeed, to believe your malicious report, before you come forward to prove your assertions. For thus we should do violence to our own understanding, by condemning the innocent, or clearing the guilty, without evidence. And again, how are we to know whether any falsehood can be attributed to Joanna; or we follow your advice? and, should we either quit our consciences, or have any pretensions to rectitude, by so doing? No, Sir; our reason must inform us, that for our own honour we can in no way give up the cause in such a manner; neither can we relinquish you, Sir, until we have cleared our honour from the injurious aspersions contained

in your letters. And we shall further observe to you, that if we did not believe Joanna's calling to be from the Supreme Being, we must certainly be guilty of the most atrocious crime, and your slanderous charges must then be well-founded ; but, as this is our firm belief, we are compelled to act as we are commanded ; whether it be to print any thing concerning your most deceitful conduct to her ; or to be under the necessity of noticing your malicious, though impotent, insinuations against her friends.

To come more immediately to the purpose of our addressing you, we say, that your accusations, if they are false, must reflect great dishonour upon your sacred character ; but if true, they throw disgrace upon Joanna, and upon her friends. We therefore solemnly call upon you, Sir, to clear up your honour, if it be in your power, by proving the assertions and insinuations, which you have made. For we are now determined to investigate the matter thoroughly ; and to find out whether the fault is to be attributed to Joanna, or to yourself ; because that one or the other must clearly be guilty of falsehood. We have characters to support, Sir, as well as you, and hitherto unimpeached ; therefore we will not dishonour our pretensions, by supporting falsehood. We have done nothing artfully, nor deceitfully ; neither will we consent thereto, nor conceal it where we find it done. This cause, in which we are engaged, we consider as a cause of honour ; and in it we know of neither fraud nor collusion. The object of our pursuit is truth ; and the truth we are determined to stand by ; and to expose whoever makes lies his refuge. We contend for the honour of Joanna, and of ourselves ; and that no folly may be laid to our charge, through any base and interested motives, or through prejudice we contend for justice and for truth ; we contend

for the glory of God, and for the good of mankind. You are a christian minister, and to our astonishment, you contend that on your bare word, and without examination, we should desert a much injured woman, who is prepared with evidence to prove that you withhold her just right from her; and to prove that you have villified her good name: and what is still more awful, you contend that the verity of her mission should not be examined into, so that it may not be refuted if unfounded, nor established if it be true. Thus on the one hand, you uphold a continuance of delusion among thousands of simple and well-meaning people; or on the other, that the author of sin may triumph in his fall, in the ruin and misery of millions of human beings.

Again: we call upon you, reverend Sir, to take a retrospect of your conduct. We have what we judge to be indubitable evidence of your having expressed very different sentiments respecting the mission of Joanna, compared with the artful, opprobrious, and insulting tenor of your late letters. You may imagine, Sir, that they may be well suited to save you from the ridicule of the world, by appearing to do away the imputation of your having been formerly more attentive to the pretensions of one whom you now call a poor, deluded woman. But it may be worthy of your consideration, that the point at issue between you and Joanna claims a different mode of conduct; for the only way remaining to you to act honourably is to bring your charges forward; and we are ready to meet you to examine them, and to exhibit our evidence upon the subject. To conclude: you must be sufficiently aware, reverend Sir, that at all times, when any great good has been designed for mankind, the evil power has refused to gain over human agents to counteract it, and now that universal blessings are promised, and the destruction of that power threatened, that

he will make more than usual exertions to avert his destiny ; let us all therefore watch and pray, that he may not be able to uphold his reign by means of any *respectable name and sacred character* \* !

(Signed,)

REV. STANHOPE BRUCE.  
REV. T. P. FOLEY.  
REV. THO. WEBSTER.  
GEORGE TURNER.  
W. JOWETT.  
WILLIAM HARWOOD.  
E. CARPENTER.  
JOHN WILSON.  
PETER MORISON.  
WILLIAM R. WETHERELL.  
WILLIAM SHARP.  
CHARLES TAYLOR.  
WILLIAM BELK.  
CHARLES ABBOTT.  
JOHN TORIN.  
THOMAS STEPHENS.  
JOHN YOUNG.  
JOHN MORRIS.  
RICHARD LAW.  
GEORGE STOCKS.  
ELIAS JAMESON FIELD.  
WILLIAM LAYTON WINTER.  
WILLIAM OWEN.  
JOHN HOWE.

\* The reader is referred to Mr. Pomieroy's letters, where the asperity, which seems to pervade this address will be found in his own words.

*We here subjoin an extract of a letter from the Rev. T. P. Foley, to shew that our friends in the country agree in our sentiments; and to sanction the insertion of his name with ours, agreeably to his desire.*

“ I must confess that Mr. Pomeroy’s letter provoked my indignation in a great degree. Can he foolishly suppose that we have no characters or honour to lose as well as himself? I trust that we shall shew him that *ours* are as dear to us, as his own; and that we shall contend for them to the last moment of our existence.—He calls Joanna a deluded woman; and that she is deranged, or led by an evil spirit. If Mr. Pomeroy would only weigh the matter coolly and honestly, he might think, as so many persons of strong understanding and clear judgment do believe in the divine mission of Joanna Southcott, that he himself might be deluded, and not her; and if he were to try the spirits by the scripture rule, he would have some solid reasons to believe that the spirit which guides him was an evil spirit, as truth, honour, nor honesty, guides his own proceeding; and he would see that the spirit which guides Joanna is full of truth, honour, and wisdom. Were he to act in this fair way, there would be no difficulty in drawing the right inference; and he would be put in the right road to establish his own peace and happiness.”

*Here we shall also add a part of a letter from Miss Townley to Mr. Sharp, containing some remarks by Joanna, and words of the Lord, respecting the conduct of Mr. Pomeroy.*

Joanna says, that Mr. Pomeroy's conduct has made her quite sick and bad, which has opened all her wounds afresh. His subtle arts, two years ago, appear more lively before her than ever; for she saith, he acted like a man that would dip a razor in oil to cut her throat; first to come with such subtle arts, pleading it would be his own destruction, if she would not sign, that he had said it was *the Devil that told her to put his name in print*; and as soon as he had drawn her in to free him from the ridicule of the world, then he burnt all her letters, wherein the truth of her prophecies had stood for so many years; because the truth should not appear for her. And now he is going on with more subtle arts, to be her complete murderer if he can. Joanna was again highly provoked when she saw in the newspaper what was said of Spain, which she prophesied of in January, 1797, and put it in Mr. Pomeroy's hands; with many other prophecies, that she did not then keep the copy of, as he had it in her own hand-writing, and in Miss Fanny Taylor's hand also; as Joanna did not then suspect he would act so deceitfully; and the Lord concealed it from her, but charged her to have witnesses concerning them. And now the Lord will call him into judgment, to shew him that such artful and deceitful dealings are never consistent with the Spirit of God. The words of the Lord now broke in upon Joanna. "I shall answer thee of what thou sayest of Pomeroy. Pomeroy shall know, that such artful and deceitful dealings as he hath dealt with to thee,

never came from my Spirit; therefore he shall know he hath disgraced his God, to say that he is led by my Spirit to act with arts, deceit, and lies; and to say thou art led by the Devil, that dost act with every true, just, and upright dealings towards God and towards man. Let them see thy upright dealings, to put the prophecies in his hands, when thou knewest, if they were *not of God* they would *not come to pass*; then he would have had it in his power to convince thee thy calling was false. So all the world must see, that thou hast acted with honour, and with honesty towards God and towards man; for thou couldest not deceive the world, if the prophecies that thou didst put in his hands *had not come true*. Now when he published it was from the Devil, he ought to have acted with justness and honesty, to have brought forward the letters and proved his assertion. But if he could not prove it by the letters, how dare he affirm it, and burn the letters, that shewed the truth, from whence thy writings came? So let not Pomeroy say, he that acteth with arts and deceit is led by the Spirit of the Lord; and they who act with every upright dealing, in perfect obedience to their God, are led by the Devil! So by the different principles, let men judge of the Spirit. I am thy judge, and witness against him, that thou canst come forward with truth and with innocence; but he cannot; therefore he shall find he is deceived, and is deceiving, and the truth is not in him, to say thy writings are from the Devil; for they are no more from the Devil, than thou hast printed lies against him, but ~~last~~ put the truth in print, as I commanded thee; and I shall be a swift witness against him in his trial, that thy writings are from ME the LIVING GOD, *and not from the Devil*, as he said."

*The following Letter from the Rev. T. P. Foley to Mr. Pomeroy, being ordered to be printed, is inserted here, as it came too late to appear in order among the other Letters.*

TO THE REVEREND MR. POMEROY,  
BODMIN, CORNWALL.

*Old Swinford, Worcestershire, Oct. 16th, 1804.*

REV. SIR,

I must confess I read a copy of your letter, either to Mr. Bruce or to Mr. Sharp, with the keenest sorrow and indignation; I was grieved most bitterly, to see a clergyman of such respectable ability and general character as yourself, so far lost to every honourable and religious feeling as to declare *positively*, with a view to impose upon and deceive the friends of Joanna, that you have no letters, or writings whatever, belonging to Mrs. Southcott, whom you are pleased to term "*a deluded and ungrateful woman, and that she herself knew that you had no letters or writings of hers near two years since, so that to charge you with having any of her papers now was to deceive the public, and wantonly to traduce your character.*" But will you permit me, Sir, to ask you, what is become of those letters, which she sent you, from 1796 to 1801, and those writings of "*three sheets of paper,*" that were put in your hands in 1797, upon your promising, faithfully and honourably, to bring them forward, either for or against her, when they should be demanded? Can you, with a safe conscience, lay your hand upon your heart and say this is an untruth? I do not believe you *dare* do it: for I can assure you, we have full and decided proof to the truth of this statement. And we shall be happy to meet you, in the face of an assembled world, and will *try* the cause with you,



whether we are supporting Lies and an Impostor; or, whether your accusations can be established. Allow me to tell you, that our honour and characters are as dear to us, as yours can possibly be to you; and we will *contend* for them (the Lord giving us strength) to the last moment of our existence; nor are we afraid to meet yourself and any twenty-three men in this kingdom (except those who have received letters from Miss Townley, and have returned them back, or destroyed them; for with such, we have sworn unto the Lord that we will not meet) to decide this serious and most momentous cause; for it is either the cause of the Most High God; or, it is the cause of error and delusion—and therefore it is a high time to be decided WHICH. For if it should prove to be a delusion, thousands and tens of thousands will be ruined—and how can the bishops and clergy, who have been appealed to, answer for themselves to the Supreme Ruler of the Universe, for not having diligently searched into this cause, which *I know to be one of the first importance* that ever came before mankind, and second only to that of our blessed Lord, when HE was tried at Pilate's seat. What will be the astonishment and confusion of the Shepherds of Christ's Flock, when they see demonstrative proofs, that THIS is HIS blessed and glorious WORK? Will they not, think you, be almost ready to call upon the mountains and the rocks, to fall on them, and to hide them from the face of HIM that sitteth upon the Throne, and in the wrath of the LAMB? For they will find a day of HIS WRATH is come: and who will be able to stand? *I tremble* for their situation, as well as for our own; and I do most faithfully believe, that without a hasty and hearty repentance, that many more long be swept away, by the just judgments of the Lord. I sincerely hope, and pray, that your eyes may be opened, before it is too late, that you

may be *sensible* of the evil one, who has deceived you, and not Joanna; and that you may turn unto the Lord with deep contrition, and be forgiven—and come forth boldly in this glorious and divine work of the Lord; and I shall hail you with much joy, as a brother snatched from the burning.—The proposal that is now made to you, *is so fair and just*, that you cannot possibly shun accepting it, without you will sit down with all possible infamy upon your own head. We shall then take it for granted, as you yourself have declared, that you “*will be ready at all times, and in all places, to bear testimony to what appears to you to be truth, and to vindicate your aspersed and injured character:*” that you will come forth NEXT MONTH, with twenty-three proper persons to meet the twenty-four that *we believe* to be chosen by the Lord; and then, after seven days’ Trial, it will be *proved* to the world, whether you have acted with truth, honour, and justice; or, whether *we* (the friends of Mrs. Southcott) have acted with truth, honour, and justice, to the world, for the glory of God, and the good of mankind—and let the *final result* stamp our character, either with infamy, or crown us with the palms of victory.—I cannot pass over the following charge without a few words: you say Mrs. Southcott “*is a deluded and an ungrateful woman.*”—I have had the happiness of knowing her for near three years, and I have lived *great part of that time* in the same house with her, and I do declare, that I never met with any person in my life of a clearer and more sound understanding, than what she possesses. And as to her *ingratitude*, I do not think there is *that being now in existence*, who deserves less the accusation than she does; for in all her transactions, which I have witnessed, piety, charity, honesty, and the strictest honour, have ever borne the supreme and only rule.

and therefore, you must allow me to believe, that you are *deceived* in your accusations; and so I am persuaded you will find it, when *all matters* come to be fairly and honestly investigated.—I shall conclude with heartily wishing you may weigh every thing with candid and impartial justice; and that honour and truth may hereafter guide you: for we know, “The Lip of Truth shall be established for ever.” I am,

Reverend Sir,

Your sincere and faithful Brother  
in the Lord's vineyard,

THOS. P. FOLEY.



Monday Evening, Oct. 15, 1804.

*The following is an answer to a person who has been reading Joanna's Books, and who having come to the part where Joanna is mentioned as the Bride in the Revelations, was afraid to read any further. Joanna sent her a letter to explain this, so as to remove her fears. In that letter arguments were brought forth to shew, that it was not more wonderful for the Lord to visit the Virgin Mary to bear a Son, than to visit a Woman by HIS SPIRIT to claim the PROMISE made in the Fall to bruise the Serpent's head.*

Now, Joanna, I shall answer thee.

Thy letter here let men see clear,

What arguments thou 'st us'd;

But I do tell thee I was here—

And perfect like the Jews

Do men begin in every thing,  
 For all they judge too high ;  
 And so MY MOTHER they condemn'd,  
 And judg'd that she did lie ;  
 And ME the same they did condemn,  
 That I too highly spoke.  
 Now *this* hath been the way of men—  
 But can the Gentiles mock  
 My SPIRIT strong to thee it's come,  
 If I did come before ?  
 The wondrous manner that is nam'd,  
 The Holy Ghost appear,  
 To her *did* come, it must be known,  
 Let men judge as they will ;  
 Though *from that* TRUTH are many gone—  
 The ARIANS' hearts I'll chill,  
 Who *this deny* ; then I must lie,  
 And like mankind appear ;  
 But if they say I came that way,  
 The Holy Ghost was there ;  
 Then can men blame, or will they shame,  
 If at first I stoop'd so low,  
 Of the mean Virgin to be born,  
 And strongly visit so ?  
 My MOTHER here for to appear  
 Should I call her at first,  
 Though surely I her MAKER were  
 When the CREATION burst ?  
 In UNITY, *all flesh* must see  
 The FATHER and the SON,  
 That so in Heaven they do agree  
 In heart and mind as ONE.  
 The mystery there no man can clear,  
 The Unity in Heaven—

And when the Holy Ghost appear'd  
 It in ONE MIND was given.  
 So I was born, it must be known,  
 From her I did appear;  
 And though the MAKER of you all,  
 I call'd her MOTHER there.  
 Then Mother see if, she must be,  
 The Mother plac'd by HEAVEN,  
 If you weigh deep the TRINITY,  
 The Woman must be given;  
 To free you *all* from ADAM'S FALL,  
 Her PROMISE she *must claim*.  
 I made a MOTHER for you all,  
 And called so to Man;  
 Then know, the BRIDE must be applied,  
 That I have known so here,  
 To claim the PROMISE as I've said,  
 And then the PERFECT HEIR  
 She makes of ME, all flesh shall see,  
 A MOTHER then for ALL!  
 So I'll appear the SON and HEIR,  
 And now my Brethren call  
 For to go on as I began,  
 The WOMAN'S TRUTH support,  
 And say *our* MOTHER now is come;  
 For who her call can hurt?  
 When Christ before did so appear,  
 She's HONOUR'D by the SON;  
 Then sure the BRIDE can't be denied  
 To be receiv'd by Man.  
 So now see plain, ye sons of men,  
 The Wisdom in the Fall.—  
 You know when I did here come down  
 I did her MOTHER call;

But how could she a Mother be,  
 If every thing stop there ?  
 To bring such fatal grief on ME,  
 My Mother none could clear,  
 To say that I who dwell on high  
 Should call a WOMAN so,  
 Who first *did cause MY agonies,*  
 And then no further go,  
 Without a BRIDE to be applied,  
 For to avenge the whole  
 On Satan's head, as I have said—  
 My *Tyrant* so must fall.  
 So BRETHREN here *you must appear,*  
 And your *own MOTHER* see.  
 If I do make you Sons and Heirs,  
 And so JOINT HEIRS with ME,  
 Then she must come your MOTHER strong,  
 That I have nam'd the BRIDE ;  
 Because by Heaven it first was done—  
 Now can she be denied ?  
 Her PROMISE claim, I tell you MEN,  
 It is *to free you all ;*  
 So now grow wise, I'll not disguise,  
 But tell you from the Fall,  
 If I at first the WOMAN plac'd.  
 A HELPMATE then for MAN ;  
 Though she by Satan's arts was cast,  
 I did your HELPMATE come,  
 From *Her at first,* and *now at last*  
 Your HELPMATE I will be,  
 If you go on as she 'th begun,  
 The PROMISE claim of ME ;  
 Then sure the BRIDE must be applied  
 The MOTHER of you all.

When I redeem from hell and sin,  
 Her PROMISE she must call;  
 So she must claim, and I'll redeem,  
 As I did say at first;  
 The curse pronounc'd upon him there  
 Shall on the Tyrant burst,  
 So now to Man I bold shall come:  
 If I, that come from Heaven,  
 Did condescend for to come down  
 To have a Mother given,  
 I say, from Man MY MOTHER came,  
 Then now MY BRIDE you see,  
 Will you not condescend the same,  
 To stoop as low as ME?  
 I rais'd her up, then Man must hope  
 I shall not leave her here,  
 Until I've made her Foe to drop,  
 And all her PROMISE clear,  
 So now discern how I do warn—  
 I honour'd her at first;  
 And if MY SONS you now will come,  
 My BRETHREN so must burst,  
 To say the same—"we'll gladly come;  
 "We see the Promise clear;  
 "The Woman's Promise must be known,  
 "She is our Mother here!  
 "Her Promise see the whole must free—  
 "Our GOD did stoop so low,  
 "To make a MOTHER first of SHE;  
 "How dare we proudly go  
 "To swell so high, and her deny,  
 "When GOD did so submit?  
 "We say, from HEAVEN the SON was given,  
 "And she did sure bear it!

"Then GOD above did shew his love,

"To call her so at first."—

So now let Men the Trial stand,

And they like ME must burst.

The MOTHER here they must see clear,

The TRUE MOTHER is come,

To *claim* the SON to be the HEIR,

And free the whole for MAN.

The lines are deep that I do speak—

I made her the Mother first ;

But if the BRIDE she's now applied,

To have her LORD be plac'd ;

LORD over all is now her call,

Your *every Foe* to free ;

Then now MY BRETHREN, you see all,

Your MOTHER she must be.

So now 'tis come to GOD and MAN,

The WOMAN doth appear

A MOTHER now for *both* become,

The FALL in all to clear ;

Because by lies he did disguise,

Deceiv'd her at the first ;

And I should surely act unwise

Had I the Woman cast,

Never to free from misery,

But still support the *FOE*,

That did by subtle arts betray—

And shall I let him go ?

*Unpunish'd* here shall he appear ?

No : I her cause will plead ;

And now his Guilt he sure shall bear,

I'll bring it on *his Head*.

So ponder on as thou'st began,

In all my Bible through ;



For as a CHAIN the whole doth stand,  
 When plac'd before your view :  
 So I'll appear, the CHAIN is here  
 That now must join the whole ;  
 The Woman's Fall I now shall clear,  
 And make her Foe to fall.  
 Then see the CHAIN that must remain,  
 The MOTHER and the BRIDE !  
 To bring in Man with ME to stand,  
 For so't must be applied.  
 A MOTHER here she must appear,  
 A MOTHER *now for ALL* ;  
 For Satan's guilt he now shall bear,  
 And I shall free the Fall.  
 Then at the first as she was plac'd  
 You'll own it for your good,  
 That on the Serpent it was cast,  
 And so the PROMISE stood—  
 Made strong to SHE, you all must see ;  
 And I have rais'd her here,  
 To be a MOTHER *first to ME* ;  
 And so must Men appear,  
 To say—" the BRIDE must be applied  
 " A MOTHER *for us all* ;  
 " For she is ready, as 'tis said,  
 " To claim it from the Fall ;  
 " Her PROMISE there, that did appear,  
 " Her dying LORD to free,  
 " To bring HIM in the PERFECT HEIR."—  
 The KINGDOM is for ME,  
 When Satan's head, as I have said,  
 Is bruised for the Fall ;  
 Then MEN I'll free from misery—  
 The MARRIAGE stands for all,

ANSWER TO SCRUPLES

That now WILL COME with HER to join—  
 But know SHE is the FIRST,  
 That thought the PROMISE e'er to claim,  
 Then see how she is plac'd,  
 The first of all to hear the call,  
 My SPIRIT here is come ;  
 As at the first, it must be known,  
 When I the VIRGIN warn'd :  
 In PERSON here I might appear,  
 But now it is *not* so ;  
 It is in SPIRIT I AM here,  
 That every soul shall know.  
 Then judge the two before your view—  
 The MOTHER and the BRIDE  
 Came both from ME, you all shall see,  
 The HOLY GHOST applied,  
 As at the *first*, 'tis now at *last*,  
 Though 'tis a different way ;  
 Because in *Flesh* I then did burst,—  
 But now, to thee I say,  
 In SPIRIT strong I'm surely come  
 To claim MY KINGDOM here ;  
 And from the BRIDE, it must be known,  
 Her PROMISE *all must clear*,  
 So now discern, ye sons of men,  
 And weigh the matter deep ;  
 How dare you longer to contend ?  
 My BIBLE speaks of it,  
 If I *stoop'd* so, you all must know  
 That you must *stoop* the same,  
 To *prove* the Serpent's overthrow.  
 The WOMAN'S PROMISE claim,  
 Then MOTHER she must surely be,  
 A MOTHER so to MAN.

The *same* as MARY was to ME,  
 Though *flesh* from her did come ;  
 In SPIRIT here the END must clear,  
 MY KINGDOM for to see ;  
 And then alike you'll say, we are,  
 And made JOINT HEIRS with ME.

And now I shall tell thee in plain words. If I, that was the son of God, who came down from Heaven, did not take upon me the form of Angels, like as I had sent them to warn Lot, and who they judged were men ; in that manner I might have come to men, and died for them the same ; but as *I did not come that way*, but was born of the woman, that was condemned by the MAN, for the transgression of the Fall, when I condescended to raise her up, by making her the MOTHER of the son of GOD, Men must now raise her up likewise, by joining with her in the PROMISE that was made in the Fall ; then know, that she is the SPIRITUAL MOTHER for all men, as Mary was a TEMPORAL MOTHER for ME : yet know, she had a SPIRITUAL SON, by whose SPIRIT and POWER, the *redemption of Man must be brought in*. So now the TEMPORAL MOTHER is become the SPIRITUAL MOTHER, by the visitation of the LORD unto her, and must bring in her SPIRITUAL CHILDREN. And they that will not acknowledge her as a TRUE MOTHER for MAN, by claiming her PROMISE, to fulfil one part, as MARY was MY MOTHER, to fulfil the other part ; those that will not thus acknowledge her, have no share nor lot in MY KINGDOM ; for by MY BIRTH, being born of her, to take from her the Guilt that Man cast upon her, know that she must take from ME the guilt that was cast upon ME, by claiming the Promise. Now I have shewed thee, how by the SPIRIT I made the WOMAN the MOTHER at first, by the POWER of

the HOLY GHOST, a Mother to GOD as well as to MAN; and now I have shewed you by the visitation of MY SPIRIT, how I have made her a TRUE MOTHER to MAN.—And this was the WISDOM of GOD, to clear HIS honour, in making the Woman; that no man might charge GOD foolishly, nor that Satan might proudly boast his arts were greater than MY WISDOM; therefore, he shall fall by the PROMISE, and by the WOMAN'S Petition, who never knew her Promise till I revealed it. And now he that will not honour her, to own her Promise just, doth dishonour ME; but he that doth it knowingly doth despite unto my SPIRIT; then let them judge for themselves what must be their end; but he that does it through unbelief, as the Jews through unbelief denied MY MOTHER, and were cast out of my favour, so will the others be cut off from the earth, as enemies of mine through their unbelief. So here are words deep for the learned, if in seeing they can see, or in hearing they can understand; but if they cannot, let them answer ME, why I made the Woman my Mother, if I never designed in the end to make the Woman a true Mother for Man?—And now go on with thy Bible.

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THE EXPLANATIONS OF THE BIBLE *are continued in the*  
SECOND PART.

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# TRUE EXPLANATIONS

OF THE

## BIBLE.

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PART THE SECOND.

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#### CONCERNING JOB.

*Sunday Afternoon, Sept. 30, 1804.*

JOANNA has been reading through JOB; as she is to read her Bible through, and draw her own observations, and her own judgment from what she reads. But as she wished, if it was the will of the Lord, to answer Mr. Maudesley's letter, she desired it to be read again, to see if the Lord would be pleased to answer it.—“Now, Joanna, I shall answer this letter after thou hast drawn thy judgment upon the Book of Job: and when thou hast drawn thy judgment, I shall answer thee again.” Now Joanna's judgment upon the Book of Job is very different to what it ever was before. When we come to weigh the 1st chapter, and the 8th verse—The Lord said unto Satan, Hast thou considered my servant JOB, that there is none like him in the earth, a PERFECT and UPRIGHT man, one that feareth God and escheweth evil? Here the Lord justifieth Job's conduct, as being an upright and good man; but *Satan goes on to condemn him*; and the Lord gave Satan leave every way to try him; and when Job's trial was put to the utmost, and his wife condemned him, in chap. ii. 9; but Job reproves her in verse 10—Thou takest as one of the foolish women: shall we re-

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ceive good at the hand of God, and shall we not receive evil? In *chap. i. 21.* he saith—The Lord gave, and the Lord taketh away; blessed be the name of the Lord.—In all this Job *sinned not*, nor charged God foolishly. Yet, in *chap. iii.* we hear Job complaining, and wishing the day to be dark, wherein he had been born. After his complaining his friends reprov'd him. But no man, without experience, can be a judge of Job in this case. Consider the affliction he lay in, when his grief seem'd more than he could bear. He might have this sorrow of heart *without murmuring against God.* This is my judgment drawn from experience; for though I had never Job's afflictions in a manner like him; yet a similar case was mine in 1792, when I judg'd myself visited by the Lord, and the powers of darkness broke in upon me, and every friend was entirely against me. This made me miserable and unhappy, fearing I might do wrong, and not knowing how to do right; having the threatenings of the LORD on the one hand, if I did not obey; and Men and Devils tormenting me on the other hand, of the fatal destruction I should meet with, if I did obey. This has often made me wish, with Job, that I had died in my cradle; or that I had been drowned, when an infant that I fell into the river \*; and yet at the same time, Heaven is my witness, I had not one thought to murmur against God; and only thought I was a short-sighted creature, fearing I might act wrong; therefore, I wish'd sooner never to see life, than to live to offend the LORD; which in that confusion and difficulty I was afraid I might offend him. And this appears to me the case of Job; but when I come to Job's friends, it appeareth to me, Satan work'd strongly in them, to try to persuade Job to *acknowledge he had been a very wicked man*, which Job refused to do. This appeareth to me to be the arts of the Devil, to make

\* See the Answer to the Disputes with the Powers of Darkness, p. 70.



GOD *the liar*, when the LORD had justified JOB : and by Job's words he affirms the TRUTH of what the LORD had said concerning him. Hear what Job says, *chap. xxix. to chap. xxxii.* But hear what answer Elihu made him ; and how he goes on to *chap. xxxviii.* Then the Lord answered Job out of the whirlwind. In the *last chap. 7th verse*, the anger of the Lord was kindled against his friends : for he said, " They have not spoken of me *the thing that is right*, as my servant Job *hath.*" Now, though Job's friends were, as he said, cruel tormentors and miserable comforters ; yet they did not speak against God : yet by *their judgment* they denied the LORD, *like the Devil*, that when the LORD justified Job, Satan condemned him ; and when Job justified himself, his friends condemned him ; they told lies to him ; and wanted JOB to *affirm* they were true. See *chap. xx. 19.* what they upbraid Job with ; and how false was their accusation ; therefore, though they justified God, and condemned Job for justifying himself, yet they did not justify the truth of the words of the Lord, that he had spoken of Job, as Job by justifying himself did. This is my judgment in reading the Book of Job. Wherein I err I trust the Lord will forgive me, as I am ordered to draw my own judgment, and cannot deceive the Lord with the thoughts of my heart.

#### THE ANSWER OF THE LORD.

" Now I will answer thy thoughts of JOB. I shall not blame thy judgment that thou hast drawn : for though I bid thee draw thy own judgment, yet thy ideas come from ME ; and it is I that work them in thee. And now I tell thee of Job's friends : Satan worked strong in them to make Job confess himself guilty of crimes he had never committed ; then Satan might accuse ME, out of JOB's own mouth. Therefore Job contended with men as I con-

# 100 TRUE EXPLANATIONS OF THE BIBLE.

tended with the Devil; and Job justified himself,  
as I justified him.—So

Here's a mystery deep of Job,  
That I shall now explain.  
I did with Satan first dispute,  
And he did then maintain  
That Job was not what I had spoke,  
And so he tried the man;  
And on his friends he strong did work  
To bring the likeness on;  
That Job with man might so contend,  
Himself to justify;  
And like thy judgment, in the end,  
Satan might give the lie,  
I say, to ME, if words from he  
Were spoken like the rest.  
This is a mystery none did see,  
Till I had fill'd thy breast,  
For to discern how I do warn,  
From shadows plac'd before;  
This is the way, I now do say,  
Thy thoughts do so appear.  
So now let men the same begin  
To copy after thee;  
Then, I do tell them, in the end  
Aright they all will see.  
And now to clear the End that's near,  
From Job I shall begin;  
And from thyself I will appear,  
As thou hast form'd the thing:  
For with thyself thou him compar'd,  
And so I'll place the line;  
For men like them have greatly err'd,  
That every soul will find.  
Just like Job's friends have thine gone on,  
And like them still they be;  
But to the purpose I shall come,  
And let men answer ME,  
If they can clear their sayings here,  
What they against thee spoke?  
I tell them, no: they all must know,  
Like Job's, they wrong have wrote;  
And so their tongues have all been wrong,  
But thee I'll justify.  
When to the purpose all do come,  
Will they their God deny,  
That lies all through, they'll prove it so,  
And lies from ME appear,  
Because thy life I've justified?  
Then let Men answer here,  
If they can come and prove it wrong?  
But let the truth be spoke;

Would they wish thee for to condemn,  
 Thy God in all to mock?  
 Had Job denied, then I must lie,  
 And prov'd his GOD unjust.  
 Now I'll explain what I do mean,  
 The way he ~~as~~ might cast:  
 His friends see clear, they did appear  
 Against him strong to burst;  
 And they condemn'd his every hand,  
 In guilt he must be found.  
 If Job the same himself had blam'd,  
 Then Satan must be crown'd,  
 To say that he, more just than ~~me~~,  
 Did sure condemn the Man.  
 The crimes that they did lay on he,  
 I tell you all discern,  
 No Justice there they then did clear,  
 That in the Man was found;  
 But his accusers he did hear,  
 And by his conscience crown'd,  
 The words of ~~me~~ were spoke for he,  
 To prove it in the end.  
 So Men and Devils both you see  
 Must to MY SCRIPTURE bend.  
 But had the Man himself condemn'd,  
 He must condemn his God,  
 To justify him from on high,  
 The paths that he had trod.  
 So, if that he had done like they,  
 The truth denied all there:  
 And said in sin his life had been;  
 And his accusers were  
 More just than he, then I must lie!!!  
 Now see the mystery plain;  
 Because the truth he must deny;  
 Could I his cause maintain  
 From first to last, if Job had burst,  
 Just like his friends appear,  
 And say in sin his life had been,  
 As they condemn'd him there?  
 Then they might swell with arts from hell,  
 The man I could not free;  
 He must be cast, if he had burst  
 In lies spoken like they.  
 Could I appear the man to clear,  
 That was such sinner great,  
 When I had boldly said before  
 In him was no deceit?  
 No, no: to man I thus shall come,  
 And answer so for thee;  
 I've plac'd thy life throughout the land,  
 That men thy life might see;  
 How every way men would betray,  
 And Satan work'd the same.

Then now to Man I so shall come;  
 The truth from thee it came,  
 Like JOB before, I'll answer here,  
 I did him justify;  
 And if his life he had condemn'd,  
 His God he'd give the lie;  
 And so denied what I had said,  
 If he'd denied the whole.  
 But the first lines call thou to mind—  
 Thy word did hasty fall:  
 Had he denied then I must lie  
 That upright he appear'd.  
 And so to Men I now do say,  
 The same I'll answer here—  
 Thy life hath been, to me 'tis seen,  
 Then fearing of thy God,  
 Which Men and Devils both condemn'd,  
 But let them fear my rod:  
 Because from thee the truth they'll see;  
 But JOB's friends thou hast found.  
 I know they've spoken so by thee,  
 But let them hear the sound,  
 When at the last the truth do burst,  
 And I in power appear;  
 I shall condemn thy every friend,  
 That act as JOB's did there.  
 My Bible so all flesh shall know,  
 I plac'd it for the end;  
 These wondrous things I order'd so,  
 Because 'twas my intend,  
 When at the last the whole did burst,  
 To work my Bible through,  
 To shew the shadows from the first  
 The way I shall go through,  
 To clear the whole: and Men must fall,  
 That will with me dispute;  
 The likeness I have shew'd in all,  
 So let mankind stand mute—  
 For God or Man they must condemn,  
 In what was said before:  
 And will they answer from thy hand,  
 That JOB the most did err?  
 If they say no: I'll answer so,  
 That silent all must stand;  
 Because with me do all agree,  
 And Men alike condemn;  
 As thou say'st here, I now shall clear,  
 The truth in all I know.  
 Sufferings that no one here could bear,  
 That thou hast all gone through,  
 Unless that I who dwell on high  
 Had strengthen'd thee in all.  
 Therefore thy friends at first did lie,  
 When I to thee did call;

Because thy friends they did pretend  
 To act like Job's before ;  
 And thought to see it in the end,  
 That thou would'st answer here,  
 Some sin in thee must surely be,  
 That I'd afflict thee so :  
 For many ways I so disguis'd,  
 Thou knew'st not how to go ;  
 Yet still in ME thy trust I see,  
 And so thy foes I'll shame ;  
 Because the end 'tis my intend  
 That all shall know my Name.  
 The mystery here of Job I'll clear —  
 Should I afflict one Man  
 With grief too great for he to bear,  
 By Satan's artful hand ?  
 I tell thee no ; it should not be so,  
 Had I not ends behind,  
 Another day to shew the way  
 The Tempter I should bind.  
 So from the word that's on record,  
 Satan did try the man,  
 Then every way for to betray ;  
 But see how he did stand,  
 With words appear himself to clear,  
 As I had clear'd before ;  
 And though he thought my rod was there,  
 The grief that he did bear  
 Came all from ME, was judg'd by he,  
 And yet he did submit:  
 But now I'll chain the enemy,  
 And lay him at Men's feet.  
 One chapter there to thee I'll clear,  
 I say, the following day :  
 And other mysteries will appear,  
 I shall before thee lay ;  
 Because to Man all Types must come —  
 The Type of Jon stands deep :  
 After his fall, which came by Hell,  
 He did in grandeur break ;  
 And from his friends see what is penn'd,  
 They surely did repent ;  
 Their boasting soon was at an end —  
 And so my mind is bent :  
 The just I'll free, as I did he,  
 And make their foes to turn ;  
 Because the end, they ALL shall see,  
 It just like Jon's shall come."

The xxxviii chapter, ver. 11, Hitherto shalt thou  
 come, but no further ; and here shall thy proud  
 ways be stayed.—The 13, 14, 15, verses. That  
 might take hold of the ends of the earth, that  
 wicked might be shaken out of it, it is turned as

clay to the seal : and they stand as a garment ; and from the wicked their light is withholden ; and the high arm shall be broken.

“ Now, Joanna, thee I’ll answer :  
 Mark the words were written there,  
 That were spoken by thy Master,  
 When the whirlwind did appear.  
 Disputes at first, ’twas I that burst,  
 With Satan for a time ;  
 Disputes with Men did then come on,  
 But no one knew my mind ;  
 For silent there I all did hear,  
 But then my silence broke  
 In thunder there for to appear ;  
 But men discern’d it not,  
 That for the last the thing was plac’d,  
 To shake the whole away.  
 And from the *Seal* I now shall burst :  
 This is the *House of Clay*,  
 That I am come to seal in Man,  
 For Satan I’ll destroy ;  
 For his proud waves have been so strong,  
 My friends cannot enjoy  
 Their peace in me, I plain do see,  
 But now I’ll shake the whole ;  
 For his high hand shall never stand,  
 I’ll make the foe to fall.  
 If he at first on Man did burst,  
 Then now I’ll burst on he,  
 And plead like Job, to have him cast—  
 A mystery none do see.  
 So I’ll end here, and say no more,  
 The lines for all go deep.  
 The Type of Job doth here appear,  
 To make thy friends to weep ;  
 Though some begin, as they had done,  
 And presents send to thee \*.  
 This is a shadow deep for Man,  
 That every soul shall see ;  
 So if they turn, as some have done,  
 I shall forgive them all  
 That do repent, and now relent,  
 They e’er condemn’d thy call.—

I shall reason with thee on the morrow.”

*Here ends Sunday night, Sept. 30, 1804.*

\* On Sunday morning we received a hamper with poultry, from Mr. Cole, a farmer, in Devon, who was Joanna’s great opposer, and said she ought to be hanged, when she was in Devon ; but now all the family are come in strong believers ; as the hardest in Devon have awakened many.

*Monday, Oct. 1st, 1804.*

" And now I shall come to answer the man, who wished thee to enquire of ME concerning him. Let not his heart be cast down, nor his spirits grieved, at any arts or subtlety that the Devil may try to blast his comforts. But let him weigh deep the Book of Job, and see the judgment thou drawest from it, and the answer that I have given thee. For now I tell thee, Satan will try many, as he tried Job; but let men stand out like Job, and I shall arise to plead for man, as I pleaded for Job. But he that falleth by temptations, will fall on the corner stone, which is the foundation that was laid in the Fall; and then that PROMISE will break him off from obtaining it. But now is the time for that corner stone, and that PROMISE to fall on the head where it was laid, which was on the head of the Serpent, that is, the Devil: and it shall grind all his power, like powder. So now let men take care they do not fall on that PROMISE: that meaneth, not to believe it, and stumble at its fulfilment; for then they may fall to be broken off, when the stone falls on the head of the woman's *betrayers*, and men's *accusers*. But now let the man stand stedfast in his faith, and he shall live for ever in ME, whether in this world, or that which is to come. Now let him weigh deep the xli. *ch. of Job*. My answer to Job was never discerned by any man; neither was it ever understood by man, what I meant in the following words—"Canst thou draw out Leviathan with a hook, or his tongue with a cord, which thou lettest down? Canst thou put a hook into his nose, or bore his jaw through with a thorn?" These are the words men never understood. The Leviathan meaneth the Devil; and by his contending against Job, I drew him out with the hook of his words, and by the cord that I let down to give him the power, then I put the hook into his nose, and bored his jaw through with a thorn, that he could never more condemn Job. But now do men vainly suppose this

was done for Job only? I tell them no: it stands a **TYPE** for all men; and like the Leviathan in the sea is the power of the Devil against man, which man of himself can no more destroy, than he can destroy the Leviathan in the sea. But by **MY** wisdom I shamed the Devil concerning Job, and confounded the Devil concerning Job, and I took Satan's power from Job, that he could no more accuse him, and no more condemn him; as he tried to the utmost, and found Job what I said he was.—And now I am come the same to justify all men, that are longing for **MY** coming; and shew Satan, it was their being dead to knowledge that made them clamour for my Blood, and put **ME** to death: and so I fell on the **CORNER STONE** of the **PROMISE**: and though I was broken at that time to be put to death, yet when the fulfilment of the **PROMISE** comes, know it must fall on him, to grind him to powder. This is the fulfilment of the **FALL**. But if men fall on that **PROMISE**, as the Jews did, they will fall to be broken off. But let them know, that I fell to rise again, to throw all his power, and cast the **CORNER STONE** on him: for all men must know that that **CORNER STONE** meaneth the **PROMISE** that was made in the **FALL**. Now let the learned answer, what they make of that corner stone? But I answer, they can no more explain it, than they can draw out the Leviathan with the hook: neither can they explain the mysteries of my Bible, in what manner, and for what purpose, all **Types** and **Shadows** were placed, and all these words were spoken.

So now to Man I bold shall come:

Read all my Bible through,

And just like thee, to ponder on

What's laid before their view;

And let them see as deep as thee,

My wisdom's hid in all,

That to the end 'tis my intend

To bring you to the Fall;

Then I'll draw out with every hook

The tempter that stood there.



But how by Man can this be done?  
 Now see my Bible clear:  
 As I did say to Job that day,  
 I now may say to Man;  
 The Leviathan there's none can slay,  
 The way I said to him;  
 And now the same I say to man—  
 Can you destroy your foe,  
 That, like that fish, is surely strong,  
 And doth a fishing go?  
 I know for man his power is strong,  
 They cannot him destroy;  
 But I'm a God shall send a rod;  
 For man I will enjoy."

*Ch. xli. last verse.*—He beholdeth all high things;  
 he is a King over all the children of pride.

Now from the verse that there is mention'd  
 Let the wise and learned see;  
 Then they must drop all contention,  
 Know the fish was nam'd by ME;  
 What I compar'd, they all must hear,  
 A Type of Satan stood.  
 How can men say another way  
 I do the fish allude,  
 To be the whole when I do call  
 My children from distress?  
 As I did there to Job appear,  
 His sufferings to redress,  
 His grief to free, I now tell thee,  
 The fish I did compare;  
 There was no wisdom wrought in he  
 For to destroy him there;  
 And so to Man I now shall come—  
 You can't destroy your Foe:  
 For as I said the fish was strong,  
 So Satan's arts I know;  
 But as a king can you now bring  
 That fish upon the sea,  
 That all the children here of pride  
 His power do cast away?  
 In power there can he appear,  
 O'er all them that are proud?  
 I tell thee, No; he cannot go;  
 Nor can you this allude,  
 To make it plain by learned men,  
 The way 'tis mention'd there.  
 Nought but the fish did I allude,  
 That did in power appear,  
 No; 'twas to Hell, the truth I tell,  
 Though like a fable penn'd;  
 For Satan's arts they so did swell  
 Against my every friend;

So unto he I then did say,  
 Could he destroy his Foe,  
 Who like that fish in power did lie?  
 But now the truth you know,  
 'Twas drawn from he, the end you see,  
 Because you know 'twas great;  
 And I did turn his enemies,  
 That judg'd there was deceit  
 Found in the Man, his grief did come,  
 But I did turn the whole;  
 And now the end 'tis my intend,  
 The same on Man shall fall;  
 Though Satan first in rage may burst,  
 My friends for to condemn;  
 But I do tell them at the last  
 My thundering voice shall come;  
 My friends I'll free, I now tell thee,  
 As I freed Job before.  
 But first, you see, condemn'd they be  
 By false friends to appear,  
 Who say, 'tis wrong they do go on,  
 My friends they would confound;  
 And strong the tempter now is come,  
 I say, in every sound,  
 For to condemn in every Man  
 That upright wish to be,  
 And wish the Serpent was destroy'd,  
 That they might live in mæ.  
 Then these to Job I shall allude—  
 And here the lines go deep:  
 Because they wish for to be good,  
 That they my laws may keep;  
 Sin *to be gone*, and I may come  
 To be the guide of all;  
 Then all may see they upright be,  
 Or they'd reject the call.  
 So unto Job I all allude,  
 That wish my Kingdom near;  
 But I do say to thee this day,  
 False friends do now appear,  
 As his did come, I see in Man  
 They daily do abound;  
 Hypocrisy they do condemn,  
 But their words will be found.  
 I say, at last, as Job's did burst—  
 It fell upon their heads:  
 And in the end 'tis my intend,  
 That back their words I'll lead  
 Upon them all, when I do call;  
 So let the words be penn'd.  
 This is a warning deep for all;  
 For so they'll see the end."

In *chap. viii.* JOB is deeply condemned by his friends, *verse 13*—And the hypocrite's hope shall perish—*Chap. xi. 2, 3*, Job is again reproved by his friends—Should not the multitude of words be answered? And should a man full of talk be justified? Should thy lies make men hold their peace? And when thou mockest, shall no man make thee ashamed? *Chap. xv.* Job is again reproved by his friends, *verse 4, 5*—Yea thou castest off fear, and restrainest prayer before God: For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. *Chap. xx.* Job is again reproved by his friends, *verse 5*—The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. This they laid to Job, that his triumph was the triumph of the wicked, and his joy, the joy of the hypocrite, which they said should perish like his own dung; and they which saw him, should say where is he? Therefore Job might well say, in *chap. xxi. 27*—Behold I know your thoughts, and the devices which ye wrongfully imagine against me. But how do his friends reprove him, in *chap. xxii. 5, 6, 7*—Is not thy wickedness great? and thine iniquities infinite? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. But see what Job answers for himself, in *chap. xxix. 12, 13*—I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. Now let God be true and every man a liar: for in the same manner that the Lord spoke to Job to the Devil, in the same manner he justified Job to his friends. So, blessed be God, a good conscience is better than ten thousand witnesses. And so Job was able to justify himself; and their laughing at him as fools was but for a moment; and thus

will be the boasting of all those who judge of things they know nothing about, as Job's friends judged him. "They neither knew the cause, nor his life; and therefore they drew a proud and ignorant judgment; but were soon cut down in their own boasting, and brought upon themselves what they blamed Job for—that they had judged as hypocrites, condemning the innocent, and clearing the guilty. For though they did not discern what they were doing: yet in the manner they condemned Job, they joined with his accuser, which was the Devil, who condemned him to ME. Now remember what I told thee in 1792: thy cause was like Job's cause; and thy friends were like Job's friends; and because they could not account for my wondrous working with thee, they were sometimes silent; and when they spoke, they spoke wrong; for when they drew their judgment, they drew it *from the Devil*. And now I will prove they are perfectly like Job's friends; for while they are boasting of their great goodness to ME, and the great merits of their SAVIOUR, they are just like Job's friends, that wanted to make their God *the Liar*, by denying the PROMISE that was made in the Fall; and by denying the fulfilment of the Merit of my Death. Now, as I said by JOB, I say by thee: if JOB had said of himself, what his friends said of him, he could not have said he was a perfect and upright man; for, then he must have given his God the lie, and denied the truth of what I said to Satan concerning him. And just the same I say of thee: shouldest thou speak after the manner of the world, to say thy writings were from thy own invention, thou must give the SPIRIT *the lie*; as I have said through thy writings that they came from ME. Now, if thou sayest they are from the Devil then thou must be openly obeying him. But here in thy heart thou hast often pondered like Job, when confusion has filled thy mind, and knew not from whence they came. How often has this been th

complaining—Oh ! that I could come before the  
Lord ! Oh ! that I could bow myself before the  
Most High !—

And now to Man I bold will come :  
For I shall answer here.  
Perfect like Job thy cause has been,  
So let thy Foes take care;  
For much like thee, I now tell thee,  
Satan did thee condemn ;  
Therefore I gave him liberty  
All ways to try thy hand.  
So every way, I now do say,  
The tempter did appear ;  
And every way, they all may see,  
Like Job thou didst appear.  
Integrity was found in thee,  
Thou never would'st give up  
The hopes that thou hast got in me,  
Which made thy foe to drop.  
I say, in he 't can never be  
In boldness to appear ;  
Because I let him every way,  
Like Job, to try thee here.  
Then now to Men I'll boldly come,  
And let them all stand mute,  
Their boasting shall be overthrown,  
*When I do strike the root ;*  
Then they shall see they surely be  
Like Job's friends heretofore ;  
Their boasting is hypocrisy,  
Their triumphs shall be o'er ;  
Because of me, all flesh will see,  
They cannot find a Man  
My Bible clears as thou hast here,  
To glorify my Name ;  
In wisdom shine the thoughts of thine,  
Thy God in all thou'st freed.  
Bring me the Man that now can come,  
My Bible clear like thee :  
Though 'tis from Hell some men do tell,  
Then Satan all may shame ;  
If 'tis from thee, they all must see  
Thou'st honour'd great my Name.  
Then where's the Man can dare to stand  
For to condemn thee here ?  
For let them seek throughout the land,  
My Bible none can clear,  
As thou hast done, I'll answer man—  
Let every book be found  
Against my Bible that is penn'd,  
And let them judge thy sound ;  
Then they must say another way—  
" We judg'd the Bible wrong ;

"Therefore our hearts were led astray,  
 "Our Bibles to condemn."  
 But let them see the lines of thee,  
 Which way can Man appear,  
 I ask them now, to answer thee,  
 'The way thou'st work'd it here?  
 If by thy hand they say 'tis done,  
 Then by it they shall fall.  
 Let these *pretended Christians* come  
 To answer one and all:  
 When men appear, as they have here,  
 You know, throughout the land;  
 My Bible's mocked every where—  
 Then let these Christians stand  
 To answer men, as thou hast done—  
 'Tis more than Man can do.  
 My honour they do try to shun;  
 My words I'll prove them true.  
 My honour here can men now clear—  
 Ne'er to support my word?  
 Can I be honour'd by their prayers,  
 While they *deny* their Lord?  
 And while then here men do appear  
 My Bible to disgrace,  
 My honour they'll not try to clear—  
 Then judge, ye fallen race,  
 If honour due is brought from you?  
 I tell you, you bring none;  
 Just like the Friends of Job were penn'd,  
 My honour you unthroned;  
 For they appear'd, I tell you here,  
 As Satan did at first,  
 That way my honour tried to clear—  
 See how the end did burst:  
 When I did come I did condemn—  
 My thunder will appear,  
 I'll make men tremble in this land:  
 Like Job's friends, men shall hear,  
 That right of ME, they all shall see,  
 Like thee they have not spoke:  
 And if they say 't come not from ME,  
 Let them no longer mock;  
 For they must see a mind in thee  
 My honour all to clear;  
 But can men say 'tis done by they,  
 Because they meet in Prayer?  
 I tell them, No; it is not so;  
 Though thou dost pray the same;  
 But if *no further* thou dost go,  
 Could'st thou exalt my Name?  
 I tell thee, No; they all shall know,  
 Their Prayers are all in vain,  
 If they no further will go through,  
 My honour to maintain.

So let them see the end of thee,  
 When I have all work'd round,  
 And then their boasting they will see,  
 Like Job's friends they are found.  
 So I'll end here, and say no more;  
 But to the Psalms I'll come:  
 What in thy pondering heart appear'd  
 Must now be penn'd by them;  
 Then I'll explain what all do mean,  
 When thou hast all gone through;  
 For now with men I shall contend—  
 The *End* is in my view."

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THE PSALMS.

Monday Evening, October 1.

Joanna has been reading the Psalms all the day, wherein her heart has been pondering.

And now I shall give the thoughts of my heart, from the words of David. His heart has often been like mine; and mine joins with him in complaining against my enemies; and relying only on the mercies of God. But from my judgment of David, whatever was his fault, concerning Uriah, he appears, by the Psalms, to have a warm zeal and love for God; and a desire for his honour and glory, as my heart ponders upon the Psalms; and I do not find of any one in the Old Testament, that seems to have more of a heart to honour and glorify God than DAVID. Hear what he says, *Psalms* xix. 14—“The words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer. And how strong is his love.” *Psalms* xxiii. 4—“Yea, though I walk through the valley of the shadow of Death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.” *Psalms* xxv. 14—“The secret of the Lord is with them that fear him; and he will multiply their covenant.” *Psalms* xxvii. 8—“When I said, I will seek ye my face, my heart said unto

thee, thy face LORD will I seek ; hide not thy face from me. *Ver.* 14—Wait on the LORD : be of good courage, and he shall strengthen thine heart ; wait, I say, on the LORD. *Psalms xxx. 4, 5*—Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness : for his anger endureth but a moment ; in his favour is life : weeping may endure for a night, but joy cometh in the morning. *Psalms xxxvii. 4, 5*—Delight thyself also in the LORD, and he shall give thee the desires of thine heart. Commit thy way unto the LORD ; trust also in him ; and he shall bring it to pass. *Ver.* 11—The meek shall inherit the earth ; and shall delight themselves in the abundance of peace. *Ver.* 28, 29—For the LORD loveth judgment, and forsaketh not his saints ; they are preserved for ever : but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. *Psalms lxxiii. 25*—Whom have I in heaven but thee ? and there is none upon earth that I desire beside thee. *Psalms lxxiv. 10*—O God, how long shall the adversary reproach ? Shall the enemy blaspheme thy name for ever ? *Ver.* 22—Arise, O God, plead thine own cause ; remember how the foolish man reproacheth thee daily.

Here ends Monday Night.

Tuesday, October 2, Three o'Clock.

Joanna has finished reading the Psalms through and from pondering them in her own heart, she can see the manner of her own life through all DAVID. Sometimes he writes strong in faith, and his whole confidence and rejoicing in the LORD ; other times he writes in despair, being overpowered by his enemies. The different manner of David's writing, a man can be a clear judge of, but those that can

judge by experience, the different manner that our own spirits may be led ; for though my life has not been like David's, yet it has been similar to it in another way ; therefore in the Psalms of David I see the different feelings of my own heart placed every way. But one thing DAVID and I differ in : *Psalm* lxi. 21. Though he speaks of himself, he prophesies of our SAVIOUR—They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink. In the following *verse*, he prays for utter destruction upon his enemies, without shewing any mercy to man ; and in the same manner he writes in *Psalm* cix. Fatal judgments without mercies on his enemies. Here David and I widely differ, on the one hand, and yet we join together on the other. Now I shall explain my meaning : I never could feel that anger and indignation against the greatest enemy I had in this world, but always felt in my heart to pray for my enemies, that the Lord would turn them from the evil of their ways. And though I have been provoked, to see the hardness of men's hearts, and have been angry with them ; yet I always wished to see them turn from their evil, that they might not perish everlastingly. This is my heart, in a *temporal* sense, that I cannot join with DAVID there ; yet I can join with David in a *spiritual* sense. When I come to reflect on all the miseries and sufferings, that the Devil has brought on the world, from the Fall of ADAM to this day, and the dreadful blasphemy he has come to ME against the LORD, and against his anointed, who is full of mercies, goodness, and truth ; but Satan's heart has been full of blasphemy. Here I join with DAVID, against the Devil. *Psalm* 137. 18.—As he loved cursing, so let it come upon him : as he delighted not in blessing, so let it be far from him. As he clothed himself with violence, like as with his garment, so let it come upon him : as he poured out his bowels like water, and like oil into

his bones. Now this is the *spirit* of the *Devil*, from his *own confession* to me. Then if it be his delight, let his delight come upon him; and let him not make others miserable with the wretchedness that he delights in. Here, in a spiritual sense, my heart joins with DAVID; and the feelings of my heart, in various different ways, are perfectly penned by David in the Psalms. And the Spirit of the Lord must be with David, or he would never have had such strong love for the Lord, as he expressed. But the prophecies of David go deep to the establishing of CHRIST'S KINGDOM. *Psalm* cx. 1—The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. Here David in spirit calls our SAVIOUR LORD: and he adds, in *ver.* 3—Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. *Psalm* lxxxix. 19, 27, 28, 15—Thou speakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. *Psalm* lxxxv. 9, 10, 11—Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together: righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from Heaven. *Psalm* lxxxii. 8—Arise, O God, judge the earth: for thou shalt inherit all nations. *Psalm* lxxxviii. 2. 6—I will open my mouth in a parable: I will utter dark sayings of old. That the generation to come might know them, even the children which should be born; who should arise and declare them unto their children. *Psalm* lxxvi.

9, 10—When God ariseth to judgment, to save all the meek of the earth : surely the wrath of man shall praise thee : the remainder of wrath thou shalt restrain. *Psalm lxxv.* 10—All the horns of the wicked also will I cut off ; but the horns of the righteous shall be exalted. *Psalm lxxviii.* 18—Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them. *Psalm lxxvii.* 1—God shall bless us ; and all the ends of the earth shall fear him. *Psalm lxxvi.* 4—All the earth shall worship thee, and shall sing unto thee ; they shall sing to thy name. *Psalm lxxvi.* 9, 10—He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire. Be still and know that I am God : I will be exalted among the heathen, I will be exalted in the earth. *Psalm xl.* 6, 7, 8—Sacrifice and offering thou didst not desire ; mine ears hast thou opened : incense offering and sin offering hast thou not required. Then said I, Lo, I come : in the volume of the book it is written of me. I delight to do thy will, O my God : yea, thy law is within my heart. *Psalm xli.* 5, 6—Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever. O thou enemy, destructions are made to a perpetual end : and thou hast destroyed them ; their memorial is perished with them. *Psalm xli.* 5, 6—Thou hast made him a little lower than angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hand ; thou hast put all things under his feet. *Psalm ii.* 6, 7, 8—Yet have I set my crown upon my holy hill of Zion. I will declare the decree : the Lord hath said unto me, thou art my Son : this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inherit-

ance, and the uttermost parts of the earth for thy possession.

THE ANSWER OF THE LORD.

“ Now, Joanna, I shall answer thee. From the manner thou hast brought backward the PsALMS, so shall I bring all things backward. Now remember *Psalm ii*—Ask and receive thy full demands; then will I give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Then goes on what the prophecies are; and that help should be laid upon one that was mighty, to receive gifts for men. Now all things thou hast worked backward, for ME to ask and demand them all. But what are the gifts I am to ask for men, but to give them the gift of my SPIRIT, and to destroy their *enemy, the Devil*? Now as thou hast worked backward the prophecies of ME, to ask and receive, so I have worked backward the Bible, for thee to ask and receive thy full demands, that the Woman's betrayer might be cast; and the Woman might be freed. This is the help that is laid upon one that is MIGHTY: that is able to save unto the utmost all them that long for HIS COMING.—

Now I'll begin from what thou'st done,
To trace the Psalmist back,
And then, I tell thee, in the end
They'll find how all must break.
Wisely the words were judg'd by thee
Of DAVID's prophecy:
It was in SPIRIT he did see
The words that here do lie;
Because the Lord with one accord,
Plac'd Judgment at the first,
That at his RIGHT HAND I should sit,
Until the end did burst,
That I did come for to fulfil,
As it is said before—
You know it was my FATHER's will,
In the Creation here;
The Woman's Seed should bruise the head
Of him that did betray;
For so the Promise first was laid,
And backward, now I say,

The whole shall come, as thou hast done,
 For backward I shall go,
 Till on the Serpent I shall turn,
 I say, the every blow.
 Let Men see clear what's written there,
 And trace the PSALMS like thee,
 And then I bid them answer here,
 How they the whole can free?
 What vision first can they now place,
 That did of ME foretel;
 That help in ME should surely be,
 The MIGHTY ONE excel?
 Or what First Born was judg'd by men
 To be exalted so,
 Higher than earthly king to come
 Above them, you do know?
 Let men appear and answer here,
 How they do judge the thing?
 Because the words are written here—
 Higher than earthly kings.
 This sure to Man can never come;
 Then it must come to ME,
 Who shed my Blood then in Man's stead;
 As there the fault you see,
 Was cast by Man: so I did come;
 But now I'll bring it back,
 I say, upon the Serpent's head,
 And he shall feel the rack.
 Because that long he did blaspheme,
 And does it to this day;
 But he shall know my every Name—
 The Promises do lay
 For ME to come again to Man,
 And plead MY PROMISE here;
 And as a God I'll now awake,
 I've told thee so before;
 When I at first to thee did burst,
 In Spirit to appear,
 I said the Serpent should be cast—
 The second Psalm was near;
 That I'd fulfil my Father's will,
 And my demand I'd claim;
 And now this day, to thee I say,
 I will the whole maintain;
 My cause I'll plead, as I have said—
 Remember all before:
 How the reproach of wicked men
 Doth daily here appear;
 But I'll go back to bring the stroke,
 I tell thee, now on Men,
 If that my Bible still they'll mock,
 When I have shew'd them plain
 How it doth appear my Bible clear,
 That no Man can deny.

But if they now begin to fear,
 And see how all do lie;
 Then they'll see plain in *every* line,
 When I was murder'd here,
 That I ascended up on high,
 To make my Bible clear:
 And gifts for men I said I'd bring,
 And so 't shall now come down;
 I said the COMFORTER should come—
 The HOLY GHOST be found,
 That in my Name should surely come,
 And in my Name 'tis done:
 And as thou say'st of David's Psalms—
 His mind was like thine own;
 Only in one thou can'st not join,
 Then now I'll join with thee:
 As to the Serpent thou art come,
 In Spirit join'd with he;
 That's DAVID here I mean to clear,
 That wish'd it to the man:
 My enemies he could not bear—
 The shadows from him come.
 But thou dost say another way,
 That Satan is the Foe:
 Mankind he daily does betray,
 And that thou well dost know;
 In blasphemy he came to thee,
 And did blaspheme my Name;
 Thou wish'd it now to fall on he—
 So all thy foes I'll shame,
 If they will say another way,
 "We do not wish it here;
 " Though he the Woman did betray,
 " Her guilt we will not clear,
 " To have it laid on Satan's head,
 " But let her guilt go on."
 Then as the Psalm mankind do read,
 They could not bear for Man;
 But now the same I do discern,
 'Tis to the Serpent plac'd:
 And in like manner men are come,
 Their Lord for to diigrace;
 Then surely I, who dwell on high,
 Haves shed my Blood in vain,
 If men go on my enemies,
 And Satan's cause maintain.
 But if they turn, in sorrow mourn,
 And all begin like thee—
 " On Satan's head it might be laid,
 " His blasphemy, we see,
 " Will never cease, to bring in peace
 " We wish him for to fall."
 Then their rebellion let them turn—
 For I shall answer all,

That gifts for them shall surely come;
 Their PARDON I'll implore;
 And give my Kingdom unto them—
 And I shall give them more:
 My Spirit strong on them shall come,
 In blessings to abound,
 When Satan's power is overturn'd;
 And I have chain'd him down.
 Then men may say from day to day;
 "We benefits receive,
 "Strong from our God, what he hath said—
 "His words we do believe;
 "He loads us here, as doth appear,
 "Our Bibles here are true;
 "We know the Spirit cannot err—
 "Bring all before our view:
 "Our Bibles here we see them clear,
 "This PROMISE made at first,
 "And now the mystery we see clear,
 "How plain the truth must burst—
 "On Satan's head, as she hath said;
 "It must be laid by she;
 "Because by Man 'twas never done—
 "Adam at first, we see,
 "Cast it on God, who felt the rod;
 "And suffer'd here for Man;
 "And DAVID here did so appear,
 "To cast it back on them.
 "But now from she we plain do see,
 "She cast the whole on Hell;
 "Can we appear in conscience here
 "Her wisdom to condemn,
 "When for our good we know she stood,
 "Though Man blam'd her at first,
 "And to her weakness all alide,
 "Though *he as weak* was cast?"
 Did he appear more strong than her?
 Was he not soon betray'd?
 But was his justice then as clear,
 To cast it on MY HEAD?
 So now let Man the trial stand,
 And answer from thy word;
 How they'll appear to answer here,
 Still to condemn their God?
 They've still blam'd Man in all they've done;
 And David they blame here;
 They judg'd it cruelty in Man
 To speak in words severe;
 But now 'tis come to thy weak hand,
 Thou speak'st a different way;
 Then how can men the whole condemn?
 Unless they boldly say—
 "Tis on our God we wish the rod
 "For ever to remain:

" We wish *not* to avenge his Blood
 " On Satan's head nor Man.
 " No ; blasphemy we *wish* to see
 " Against his HOLY NAME ;
 " We do not wish for to be free
 " From Satan's cursed chain."
 Then surely I, who dwell on high,
 Like DAVID must appear,
 To be their fatal enemy,
 Unless they'll answer here—
 " By thy weak hand we wish to stand—
 " The Woman's pleading's just:
 " We cannot wish the curse on Man,
 " Nor wish our SAVIOUR cast,
 " Such grief to bear as HE did here,
 " And ne'er avenge the deed ;
 " The Woman's pleading, we see clear,
 " Brings all on *Satan's head*.
 " Then like the *first* we see the *last*—
 " Our GOD we now see TRUE:
 " He made the Woman at the first,
 " And said he this would do,
 " A HELPMATE here for Man t' appear—
 " He was not good alone;
 " And from our Bibles we see clear—
 " Could it be good in Man
 " To cast the blame, as by *Adam* done,
 " The Serpent's guilt to free?
 " And David here there's few will clear,
 " To praise the curse of he,
 " So strong on Man to have it come—
 " His anger there went deep.
 " And now we see a different way
 " The WOMAN here doth break:
 " We now see *all join'd with the FALL*—
 " Then how can we complain?
 " If we refuse the WOMAN's call,
 " For wishing to free MAN,
 " Then we must blame, ourselves to shame,
 " Our Bible to condemn,
 " If God a Helpmate made of her,
 " And in the volume come,
 " As written there for to appear,
 " His words for to make good;
 " His Father's will for to fulfil,
 " And in her weakness stood
 " A help for Man—shall we condemn,
 " Because HE doth appear
 " To prove at last his WORD at first,
 " And be our Helpmate here?
 " The stronger come the weak to bind,
 " In hand and heart to HE?
 " That the strong man be now may find,
 " And may his fetters see?

"Though strong to man we know he's come,
 "And us in sorrow bound;
 "The **STRONGER** here will now appear—
 "Then let **HIS WORKS** be crown'd,
 "To bind the whole that caus'd the Fall—
 "From Satan's arts it came:
 "Our **GOD** and **SAVIOUR** now we'll call,
 "That he may chain him down."
 So thus let Men the trial stand,
 And I'll stand strong for all;
 But if they'll not, I'll tell their lot,
 That down they all must fall.
 So I'll go back as thou hast wrote,
 And bring it to the first:
 The second Psalm shall now be known,
 In truth and power shall burst;
 The Heathens here shall surely fear,
 And all the earth shall see,
 That to the *ending* now 'tis come,
 'That **MY NAME** prais'd shall be
 From sea to sea, I now do say;
 And so from shore to shore,
 I'll bring my blessings down to men,
 That wait the truth to hear.
 For all to see it so shall be,
 I'll make the wars to cease,
 When I have gain'd the Victory
 I'll bring a **LASTING PEACE**;
 In every land it so shall stand—
 Then see my **BIBLE TRUE**,
 I'll break the Bow, they all shall know,
 That doth in war pursue;
 In sunder here I'll cut the spear,
 And so it down shall fall;
 And as a **GOD** I'll send the rod,
 Till I have conquer'd all.
 Then I'll be known a **GOD** to come,
 And bring **MY GLORY** here;
 Exalted then I'll be by men,
 That do **ME** love and fear;
 Because the Earth when I bring forth
 A **PARADISE** for Man,
 I know that they will worship **ME**,
 And in **MY TEMPLE** come,
 With praises great, without deceit,
 When harmony abounds;
 And **RIGHTEOUSNESS** together meet
 And **LOVE** in every sound
 Will then begin, the hearts of Men,
 That now the **TRUTH** embrace,
 They'll say that all is joined sweet,
 And Man return the Kiss:
 That is **MY WORD**, that's on record,
 They will embrace it here,

And say, "With pleasure now we see
 "The TRUTH in all is clear.
 "Burnt offerings here they did appear;
 "We find they did not do;
 "Their sacrifices none can clear,
 "For SOLOMON, we know,
 "He offer'd up, but all did drop—
 "The *Beasts*, we see, were slain;
 "But still in Hell the *Beast* doth swell,
 "And there he doth remain,
 "Till CHRIST shall come to be our KING;
 "And then destroy the Foe:
 "Lo, in the volume of the Book,
 "We know 'tis written so;
 "That he did come, HIS BLOOD was slain"—
 But must HIS BLOOD stop there?
 No; in the Spirit, I'll maintain,
 I MUST AGAIN APPEAR,
 My FATHER'S WILL for to fulfil,
 The HELPMATE at the first;
 And then you'll find my avenging heel
 Must on the *Serpent* burst.
 For I'll make good, as first it stood,
 The PROMISE in the FALL
 Will bring at last, as first was plac'd,
 I now do tell you all.
 Another day, to thee I say,
 The Psalms I'll all go through:
 And thou may'st ponder in the way;
 Thy heart I well do know,
 Like David's here it did appear,
 Because I plac'd it so,
 For thou to live in faith and fear,
 That thou like him might go;
 Sometimes went on, thy faith was strong,
 Relying on thy God;
 Another day in tears did say,
 In bye-paths thou hast trod.
 So just like him thy life hath been,
 But not in sin appear'd;
 Because by ME thy heart, they'll see,
 Was always guided here;
 For when I come in SPIRIT strong,
 The carnal Man must die;
 So 'tis by thee, all flesh may see,
 Thy history doth not lie;
 The truth is shewn, to ME 'tis known,
 And so I'll end it here,
 Until, I say, another day,
 My Spirit shall appear.

I will reason with thee on the morrow."
 Here ends Tuesday night, Oct. 2, 1804.—All
 from Joanna Southcott's mouth,

JANE TOWNLE

Wednesday morning, October 3, 1804.

On the Tuesday night, Joanna felt a heavenly joy, and said she was obliged to keep back what she felt in the explanations of the Psalms, or her eyes would have been drowned in tears of joy; and the feelings of her heart too great to bear, to see in what a clear and beautiful manner the Psalms were explained. But in the night she was distressed with dreams—and dreamt that she lay upon the floor dying; and her mouth was almost cleaved together; but she awaked and found it a dream. She then went to sleep again, and dreamt that she was disputing with many people about her writings. They told her she was prophesied of in the Psalms to be a false Prophet. She asked them where? and said, if they could point it out and shew her where it was in the Psalms, she would give up her writings. In this confused manner she awaked in the morning, and found her spirits greatly oppressed; her heart seemed swelled too big for her body; and all her joy and happiness seemed fled. Her head felt as though it was filled with rivers of water; but cannot shed a tear. So that she is now jealous for herself, whether she was not in a sin, to keep back the feelings of her heart, and amusing herself with nonsense, because she would not discern the beauty of the Psalms, in what wondrous and clear manner they were all explained; and how true and clear the Psalms stand for the fulfilment of CHRIST'S KINGDOM, which she tried to stifle, when she was giving the lines in the evening, fearing the joy of its being at hand would be too great for her; and in the morning she awoke with a load too great for her to bear. And now her enquiry is—LORD, let me know my transgression, and wherein I have offended! When she opened her Bible in the morning, it was at Psalm xl. She cast her eye on *ver. 2*—He brought me up also out of an horrible pit, out of the miry

clay, and set my feet upon a rock, and established my goings. He hath put a new song into my mouth, even praise unto our God ; many shall see it, and fear, and shall trust in the Lord.

THE ANSWER OF THE LORD.

“ Now, Joanna, I shall answer thee. The shadow to thee is the substance to the nation. I do not blame thy amusing thyself to keep back the ponderings of thy heart ; because I know, if the eyes of thy understanding were clearly opened, and thou discernedst clearly the days that are come, and gave thyself up to the fulness of joy, it would be more than thou couldst bear, to go through all my labour. But though I do not blame thee, I brought this shadow upon thee, to bring it to the nation. If they say like thee, “ We will amuse our ourselves “ *in any worldly nonsense*, to keep ourselves from discerning the TRUTH. If it be so, we will not see “ it ; neither will we discern it ; therefore we are resolved never to see the Truth, nor to believe it, “ nor attend to things that are for our eternal happiness. If they are so, they are too great for us ; “ therefore we are determined not to discern them. “ So we will amuse ourselves in vanity and pleasure, “ that are of this world, to stifle the whole.” Then I tell thee their pleasures and amusement will turn, like thine, into the greatest heaviness and sorrow. For if they will not delight themselves in the joy of MY KINGDOM, they shall feel the sorrow that is approaching ; for their worldly amusements will bring sorrow upon them, too great to bear : for if they refuse the joy of the one, they shall feel the sorrow of the other.

So now from thee the Type they'll see,
Is hastening fast for all ;
But I the shadow plac'd in thee,
That men might know their call.

So now, thy dream I shall explain,
 And bring it out to Man:
 Thou saidst thy joy thou didst keep back,
 Fearing thy eyes would run,
 I say, with joy, for to destroy
 Thy perfect labour here;
 Because in love thy heart thou'st prove,
 It was too great to bear
 The whole to see, was said by thee—
 And all my words discern;
 And thy confusion soon would be
 Too great to hear my tongue;
 Or words were spoke, thou fearest thy lot,
 Could not them both go through;
 Therefore thy joy thou didst keep back—
 Then I brought to thy view
 A death was near for to appear,
 In agonies to come.
 And so your land like thee doth stand,
 If they this way go on,
 To say like thee—"we will not see
 " Our Bible to appear;
 " That CHRIST is come the whole to free,
 " 'Twill drown our senses here;
 " So we'll go on as we have done,
 " And still keep back the whole."
 Then soon, like thee, their end they'll see
 In agonies to fall.—
 Now I'll explain the other dream,
 And to the purpose come:
 The people that did dispute with thee
 Did wrongly turn the Psalms,
 And said that there thou didst appear
 A prophet wrong to be;
 But I shall boldly answer here;
 And let men answer ME,
 If they can say another way,
 They'll make the Psalmist good,
 It was not David's prophecies,
 The way that I allude.
 The Psalmist here then let them clear
 The whole before their view;
 And let men answer when and where
 They'll prove the Psalmist true;
 Or how 't can come as plac'd by man,
 Then I'll give up the whole?
 There's not that earthly man can stand
 To prove my words must fall;
 That I shall say to thee this day—
 The lines for all go deep.
 Thy sorrows I shall take away,
 And bring thee from the pit
 Of horror here that did appear:
 Upon the rock thou'lt be;

And so thy feet I'll ever keep,
 Thy standing is in ME.
 I'll take thee from the mire and clay,
 That is so strong in Man;
 I'll guide thee in the perfect way,
 And thou shalt ever stand;
 To praise my NAME the end shall come,
 And thou thy GOD shalt bless.
 The liars I shall all unthrone;
 Though many do profess
 They trust in ME, I plain do see,
 And yet they turn aside,
 And *trust in lies*—I'll not disguise,
 The field is open'd wide,
 I say, for all to judge the call,
 My BIBLE to go through;
 And strong in SPIRIT now I call,
 That every soul shall know.—
 So, from thy dream, let men contend
 To prove thou'st plac'd it wrong;
 Then they must say the same by ME
 As they by thee have done—
 "Our Bible here we now will clear:
 "No prophecies can be,
 "For HIM in SPIRIT to appear,
 "The nations all to free."
 Then I'll appear to answer here,
 As thou didst say before,
 My Bible I will all give up,
 If men can prove it here—
 The second Psalm has ever come,
 The heathens for to free;
 When did I govern every land?
 Then let Men answer ME,
 When it was done, be spoke by Man?
 But this they cannot do.—
 The secrets of the LORD are come,
 That every soul shall know,
 For to reveal and not conceal,
 The end for all draws near;
 The COVENANT is come to Man,
 That I shall now make clear.
 So Men discern how I do warn,
 And weigh my Bible deep,
 You'll find the end for all is come—
 The second Psalm shall break,
 I say, for all: 'tis I did call
 And visit at the first:
 In *ninety-two*, thou well dost know,
 I told thee so 't should burst.
 Now mark all lands, how they do stand
 In tumult and in war;
 And I do say to thee this day,
 Much stronger 'twill appear;

Till I've brought low, they all shall know,
 The *nations*, like my word;
 And then the *gleanings* men may shew,
 That they will turn to God.
 Then all I'll free from misery;
 Their swords in sunder break;
 And then the spear, they need not fear,
 I shall in sunder cut.
 Then Men with me in peace shall be;
 For I'll enjoy them all,
 That now in heart will turn to me;
 But know, the rest must fall;
 For I'll put out their every name;
 They shall no longer stand.—
 But evermore can men appear,
 To answer my demand,
 To say 'twas done in any land?
 Then how can men appear,
 To prove my Bible true doth stand,
 If I the truth don't clear?
 So now I call, to warn them all,
 The heathens I'll destroy,
 That will not flee, and turn to me—
 For man I'll now enjoy,
 That looks to me the truth to see,
 My Bible to appear.
 The ending, every soul will see,
 For Man is drawing near;
 For now, like thee, they all shall see,
 My Spirit it is come;
 And the destroying enemy
 I'll now destroy for Man.
 Because the end 'twas my intend
 To bring *his ruin* here;
 His vice is drawing to an end,
 Though he doth strong appear:
 Perpetually, I now do say,
 He's working here with men,
 Their innocence for to betray—
 But long he cannot stand.
 My Bible through I now shall go,
 And will fulfil the whole:
 I'll bring the ending of the Foe,
 And that he'll surely know.—
 So now see clear the Psalmist here:
 And thou go to the end;
 Then the New Song shall all appear;
 For now 'tis my intend,
 New Songs of praises shall begin,
 I say, in every heart,
 That wish my kingdom for to win—
 Satan shall feel the dart,
 That he on Man hath brought so long—
 So trace my Bible through:

The PSALMIST now for all shall come,
And Songs begin anew.
Now here I see the mind of thee,
Thou'st ponder'd to the end :
That different Psalms there surely be—
Now let thy thoughts be penn'd."

From the ponderings of Joanna's heart, in reading the Psalms, she took notice how much they changed *after* they came to *Psalm cxvii*—O praise the Lord, all ye nations, praise him all ye people. For his merciful kindness is great toward us : and the truth of the Lord endureth for ever. Praise ye the Lord. Then followeth, *Psalm cxviii*. how all is to praise the Lord :—The house of Israel, and the house of Aaron, now say his mercy endureth for ever. *Ver. 16, 17, 18*—The right hand of the Lord is exalted : the right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore : but he hath not given me over unto death. Now this is a prophecy, by my judgment, of the Kingdom of CHRIST, at his *second* coming : for he was chastened sore ; and though he was put to death by man, yet the Lord did not give him over to that death ; for his BODY did not *see the grave* ; neither did the HOLY ONE see corruption ; but he arose again from death, perfect in his own BODY, to declare to his disciples the wondrous works he should do at his SECOND COMING. So this appears to me the prophecies of DAVID, in *Psalm cxviii*. Then, if we follow to *Psalm cxix*. it goes on to a change : of man wishing to come to a perfect knowledge of GOD. Weigh the Psalm deeply through. *Ver. 103. 105*—How sweet are thy words unto my taste ! yea sweeter than honey to my mouth ! Thy word is a lamp unto my feet, and a light unto my path. Here DAVID goes through with a full desire to come to the perfection of GOD ; and complaining of every thing that kept him from GOD. But he says—My lips shall utter praise, when thou hast taught me thy statutes.

ver. 171. Then DAVID goes on to shew the happiness of those who are in favour with God, in *Psalm* cxlv. 4—One generation shall praise thy works to another, and shall declare thy mighty acts. *Ver.* 11, 12. 21—They shall speak of the GLORY of thy KINGDOM, and talk of thy POWER. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. My mouth shall speak the praise of the Lord : and let all flesh bless his holy name for ever and ever. *Psalm* cxlvii. 14, 15—He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth : his word runneth very swiftly. *Psalm* cxlix. 1, 2—Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that redeemeth him : let the children of Zion be joyful in their King. From the latter part of the Psalms it appears to me, that DAVID was exhorting the people to be looking for the KINGDOM of CHRIST, which he had been prophesying of ; and which he, in spirit, seemed to long for ; as he prayed to be freed from every sin :—and here I join with DAVID, hand and heart !

THE ANSWER OF THE SPIRIT.

“ Now, Joanna, thee I’ll answer,
 As thy pondering heart appears :
 As my Spirit was with David,
 Perfect so, I tell thee here,
 It is with thee, a’l flesh shall see
 My words to fly abroad ;
 And MY commandments, all shall see,
 Are given from thy God :
 That on the earth may all come forth,
 What is my just decree ;
 And from MY SPIRIT, all shall know,
 The words are given to thee.
 So from the Psalms, as thou hast nam’d,
 If men will weigh them deep,
 They’ll find the Psalms that thou hast nam’d,
 Must make thy foes to weep ;
 Because in thee, all flesh shall see,
 I’ve plac’d my SPIRIT strong,
 As ’twas in DAVID, all may see
 These things to ME were known ;

That at the end I did intend
 To have them all appear,
 Though he to sin did sure begin
 To shame his Maker there;
 But now, at last, the Psalms are plac'd,
 A heart so much like thine—
 And now the mysteries I shall clear,
 To bring it to mankind.
 The thoughts of thee are join'd with ME,
 Throughout my BIBLE here,
 To bring it on the enemy,
 That did to her appear,
 I say, at first when she was cast—
 'Twas Satan caus'd her fall.
 No blame on ME was brought by she—
 And now I'll answer all:
 My honour here I'll prove it clear,
 For to avenge her blow;
 Because that she doth honour ME,
 And that you all must know.
 Now as the verse before thy view,
 Thy pondering heart I see;
 But not like Man to have it come,
 Then now I'll join with thee."—

Psalm clx. 9, 10, 11—As for the head of those
 that compass me about, let the mischief of their own
 lips cover them. Let burning coals fall upon them :
 let them be cast into the fire ; into deep pits, that
 they rise not up again. Let not an evil speaker be
 established in the earth : evil shall hunt the violent
 man to overthrow him.

" Now, here within thou dost begin
 To ponder from the word.
 The heart of Man to thee's unknown,
 If he could wish the Lord,
 Such vengeance take as he did speak,
 'Tis cruel unto thee ;
 But from the ponderings in thy heart,
 Thou'st wish'd it so to be,
 To fall on hell, as he doth swell
 All ages to destroy ;
 As thou'st look back to see the wreck,
 Man never did enjoy
 A life of peace did he possess,
 As Satan's arts were strong.
 Therefore the ponderings in thy heart,
 Like DAVID now thou'lt turn
 A different way, I now do say,
 And yet thou wish the whole

Upon the Tempter's head to lay,
 And in the pit to fall.
 Thou wish'd him there, to rise no more,
 To be a plague to Man;
 And David's spirit must be there,
 To wish it so to come,
 Whatever way is judg'd by thee
 Did in his heart appear.
 He ne'er could judge that wicked men
 Could all be rooted here,
 While Satan's reign did still remain
 So strong to work in Man.
 The way that David did contend,
 'Twas for the end to come;
 And now in thee the end they'll see,
 Thou'st fix'd all to the roof,
 For to destroy the enemy,
 That did tempt her to the fruit,
 That evil here might strong appear;
 But now I'll cut him down.—
 A David's heart in thee is here,
 Though 'tis a different sound;
 A different way, I now do say,
 Thou'st wish'd to have it so—
 That all the evil in the earth
 May be cast down below;
 That is the thing that brought in sin—
 By Satan's arts 'twas done;
 And him thou'lt wish'd to overthrow,
 He might no longer stand;
 Because that sin hath ever been,
 Ever since ADAM'S Fall;
 Till Satan's cast thou know'st 'twill last,
 And sorrow bring on all."

Psalms clxii. 4—I looked on my right hand, and beheld, but there was no man that would know me,

* Now here's a word thou dost not understand;
 The words of David no man can command,
 What in his heart he ponder'd and did pen—
 And here's a verse ne'er understood by men.
 Could David say, that no man did know he?
 No: here's a mystery I shall answer thee:
 For I'm the MAN that *no one here* doth know,
 That I did come to seek the overthrow
 Of the proud Tempter, that at first betray'd,
 And bring the *every* guilt upon his head.
 But know, by Man I could not do at first;
 Because on *me* the guilt he surely cast,
 To give the Woman then into his care;
 And so the guilt both her and I did share;
 But as the Woman cast it on his head,
 And said 'twas the *Serpent* that had her betray'd;
 And as the Woman then did cast it there,
 So *her* and I will come the whole to clear.

So here's a mystery that no man doth know—
I came to die, that he might feel the blow;
 And yet the words no man e'er understood,
 Nor knew my DEATH which way for to allude.
 That I should come and suffer so for Man,
 And let the Jews so strong against ME stand,
 If that the merit of my DEATH *end there,*
 I ask, my mercies how they could appear?
 Because that refuge in ME they found none;
 Nor any refuge did I find in them;
 Because you know, they clamour'd for my Blood—
 Then how my Bible is it understood,
 That all the earth should come and worship ME?
 'The verse before thee let the Nation see."

Psaln cxxxviii. 4—All the kings of the earth shall
 praise thee, O LORD, when they hear the words of
 thy mouth,

"Now, from these words, let all men answer,
 Can they prove 'twas ever so?
 Yet if I was DAVID'S MASTER,
 All his words must sure come true;
 Because of ME, all flesh shall see,
 He prophesied before;
 And in the end 'tis my intend
 His every word to clear.
 So here's the word that's on record,
 That now I'll make to stand;
 It is the WORD now of the LORD
 Shall go through every land,
 My BIBLE here I now shall clear,
 And it I'll all fulfil;
 And when my wonders do appear,
 I shall the whole fulfil."

Psaln cxxxii. 15. to the end—I will abundantly
 bless her provision: I will satisfy her poor with
 bread. I will also clothe her priests with salvation:
 and her saints shall shout aloud for joy. There will
 I make the horn of DAVID to bud: I have ordained
 a lamp for mine anointed. His enemies will I clothe
 with shame: but upon himself shall his crown
 flourish.

"Now here again, I say to men,
 My Bible none do see:
 Though it was spoke of *David's reign,*
 It ne'er was done by *he;*

But know that I, who dwell on high,
 With *David* did compare;
 His *root* and *offspring* I did say—
 Then now discern it here;
 The *ROOT* in *ME* must surely be,
 To make the *BLOSSOM* come:
 And here's the *BUD*, you all shall see;
 The *LAMP* that must be known;
 The *ANOINTED* see it sure was *ME*,
 To bring these blessings down.
 From *DAVID* it could never be,
 His foes for to confound;
 No; 'tis *MY NAME* the whole shall shame;
 On *ME* the *CROWN* shall stand,
 When I appear to govern here,
 And reign in every land."

Psalm cxix. 160. 166. 174—Thy word is true from the beginning, and every one of thy righteous judgments endureth for ever. Lord, I have hoped for thy salvation, and done thy commandments. I have longed for thy salvation, O Lord; and thy law is my delight.

"Now here to Man again I'll come:
 The Psalms stand deep for thee;
 And perfect as the words are penn'd,
 Thy heart I know to be
 Then from the first I now shall burst,
 From the beginning here;
 And at the last when all is cast,
 They'll find my judgments clear.
 Then righteousness, in perfect peace,
 For ever shall endure;
 And from the Psalms, that thou hast penn'd,
 MY COVENANT is sure.
 So now the Psalmist all weigh deep—
 Thy life in it they'll see;
 Though they deny—"it is a lie—
 "For *DAVID* 'tis and *ME*;"
 They'll own it true, before their view,
 For *David* it does stand;
 And own of *ME* he prophesied;
 But thee they will condemn—
 To say, that there can ought appear
 A Prophecy of thee.
 Now pen the verse thou'st marked here,
 And then I'll answer thee."

Psalm cii. 6, 7, 8—I am like a pelican of the wilderness: I am like an owl of the desert, I watch,

and am as a sparrow alone upon the house top. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. *Ver.* 18. 16. 22—This shall be written for the generation to come: and the people which shall be created shall praise the LORD. When the LORD shall build up Zion, he shall appear in his GLORY, when the people are gathered together, and the kingdoms, to serve the LORD. *Psalms* c. 5—For the LORD is good; his mercy is everlasting; and his truth endureth to all generations. *Psalms* xcvi. 1, 2, and part of *ver.* 3—O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The LORD hath made known his salvation, his righteousness hath he openly shewed in the sight of the heathen. All the ends of the earth have seen the salvation of our God. *Psalms* xcvi. 11—Light is sown for the righteous, and gladness for the upright in heart. *Psalms* xcvi. 12, 13—All the trees of the wood rejoice before the LORD; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with HIS TRUTH. *Psalms* xciv. 8, 9. 12—Understand, ye brutish among the people: and, ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? Blessed is the man whom thou chastened, O LORD, and teachest him out of thy law. *Psalms* xcii. 11—Mine eye shall see my desire on mine enemies. *Psalms* xci. 11, 12. 13—For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. *Psalms* cxiii. 4, 5, 6. 9—The LORD is high above all nations, and his glory above the heavens. Who is like unto the LORD our God—who humbles himself to behold the things that are in heaven, and

in the earth ! He maketh the barren woman to keep house, and to be a joyful mother of children.

Psalm cxviii. 7—The Lord taketh my part with them that help me : therefore I shall see my desire upon them that hate me. *Psalm cxvi.* 6, 7—The

Lord preserveth the simple : I was brought low, and he helped me. Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee. *Psalm*

cxl. 10—The fear of the Lord is the beginning of wisdom : a good understanding have all they that do his commandments : his praise endureth for ever.

Psalm cix. 2, 3, 4—For the mouth of the wicked and the mouth of the deceitful are opened against me : they have spoken against me with a lying tongue.

They compassed me about also with words of hatred ; and fought against me without a cause. For my love, they are my adversaries. *Psalm lxxxviii.*

15—I am afflicted and ready to die from my youth up : while I suffer thy terrors, I am distracted.

Psalm lxxxvi. 11, 12—Teach me thy way, O LORD ; I will walk in THY TRUTH : unite my heart to fear thy NAME. I will praise thee, O LORD my God,

with all my heart : and I will glorify thy NAME for evermore. *Psalm lxxvii.* 6, 7—I will call to my remembrance my song in the night : I commune with mine own heart : and my spirit made diligent search.

Will the Lord cast off for ever ? and will he be favourable no more ? *Psalm lxxii.* 15, 16—And he

shall live, and to him shall be given of the gold of Sheba : prayer also shall be made for him continually ; and daily shall he be praised. There shall be

a handful of corn in the earth upon the top of the mountains ; the fruit thereof shall shake like Lebanon : and they of the city shall flourish like grass of the earth. *Psalm lxix.* 6, 7, 8—Let not them

wait on thee, O LORD, God of Hosts, be ashamed for my sake : let not those that seek thee be confounded for my sake, O God of ISRAEL.

Because for thy sake I have borne reproach ; shame

hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children,

THE ANSWER OF THE LORD.

“Now, Joanna, I shall answer thee, before thou goest any further, as thou sayest this has been thy frequent prayers, that none of those that believe in thy writings may come to shame or reproach for thee. Then here is the Prophecy of the **TRUE-SPIRIT** that is in thee. But from whom came that Spirit upon thee? Are not my laws written in thy heart? And the manner of thy life is written in the Psalms,

So now, Joanna, thee I'll answer:
As the Psalms are written here,
Let them know I'm thy **MASTER**,
And thy Spirit did prepare
All to go through, as thou didst do—
A *Pelican* at first,
Because alone, they all do know,
My Spirit here did burst;
And so to man thou didst become
Just like an *Owl* appear,
That in the desert may be seen—
Thou 'dst not one helper here;
When I began to lead thee on,
Thou perfect stood alone,
Just like a *Sparrow* on the house,
To every soul 'tis known.
So all may see the state of thee,
Just as my **BIBLE's** penn'd;
I lead the Spirit here of thee—
And so they'll find the end.
Thou didst go on, to **ME** 'tis known,
Sometimes in faith and fear;
And other times thy faith was gone,
To sink in deep despair.
Then surely I, who dwell on high,
Did pluck thee from the fall;
I took thee from the mire and clay,
Where men did sink thee all.
Thy standing sure shall now endure
For all thy life hath been
Just like the Psalms are mention'd here,
Thy writings prove the thing.
When men look back on what thou'st wrote,
They'll see thy feeling breast;

When misery and jealousy;
 By men and devils plac'd
 So strong in thee, thy grief they'll see,
 When I the whole unfold;
 And perfect as the Psalms are here,
 The truth will then be told.
 But it was I, that dwell on high,
 That gave thee faith so strong,
 To say thou could'st not shun mine eye;
 The whole to ME was known.
 So thou wert clear I must be here,
 Or things could not come true;
 And as to ME thou mad'st thy prayer,
 Mine eye was in thy view,
 That I did see the grief of thee,
 And all thy ways did know;
 And if the things came not from ME,
 Thou judg'd I'd overthrow:
 Never like Man thou judg'st MY NAME;
 That I the whole don't see;
 Thou judg'st my honour and my fame
 Would soon confuted thee;
 If not from Heaven the lines were given,
 Thou judg'st that all must fall;
 Because that I who dwell on high
 Would ne'er support thy call.
 So thou'st appear, I tell them here,
 Just like the Psalms are penn'd;
 For I have heard thy every prayer,
 The way thy heart did bend;
 But unto Man I know thou'rt come
 Much like an Owl appear;
 The ignorance of foolish men,
 They so have plac'd thee here.
 So men may see the Life of thee,
 When they have seen the whole;
 Just as the Psalms that thou hast penn'd,
 It must appear to all.
False tongues appear, you all do hear,
 With lies thou'rt compass'd round,
 That in the end to all I'll clear,
 For so it will be found;
 The words of man in *hutred come*,
 In malice to proceed;
 But I shall prove it in the end—
Like ME, they'd make thee bleed;
 As they did ME on Calvary,
 If they could so appear:
 They *hate thee* all without a cause;
 And for *thy Love* appear
 In malice great, full of deceit—
 But see thy love to Man,
 What sufferings here for Man thou'st bear!
 And judge thy written hand;

If not from ME thy writings be,
 Thy hazard must be great,
 The truth to know if it was so—
 In thee there's no deceit;
 But had all been in a straight line,
 My answer could not go,
 Thyself to free, as I do say,
 The world like ME don't know.
 When jealousy and misery
 Alarm'd thy faithful breast,
 I knew the pondering heart of thee,
 How in the flames thou'd'st cast,
 Thou saidst, the whole, if wrong did fall,
 And so I thee shall clear,
 Then let thy love be known to all,
 How thou didst persevere;
 The truth to know, how thou didst go
 To put in every hand;
 And when MY PROMISE I did make,
 To ask ME, and command,
 Then let them see the words of thee—
 Thou ask'd it for Man's good;
 As Satan is your enemy,
 Let all be understood—
 No grandeur here thou wish'd to share,
 But to adore thy God,
 And Man's redemption wish'd to hear,
 And have my purchase Blood
 The land, to free from misery,
 And happiness possess;
 This is the perfect love of thee,
 Though men do wound thy breast.
 Then sure 'tis wrong what they have done .
 Thy love and pity see,
 Which men in rage and fury turn,
 Just like the Psalms to be.
 Unjustly here do all appear,
 For cause they can have none,
 In rage to burn, as men do come,
 Thy love for to unthrone.
 But as from Hell the whole do swell,
 The standard thou'st plac'd there;
 And wish *his Fall* to be from all,
 Let men in conscience clear
 What they have done, I say, in Man:
 They cannot justify
 To ill requite, thy love to slight;
 In pity men should lie,
 If they believ'd thou wert deceiv'd,
 Such hazard for to run;
 They all must see the bent of thee
 Throughout in love to Man;
 Then pity they should shew to thee,
 And not thy heart condemn.

But I'll appear to answer here ;
 In lying tongues they're found,
 With malice they can never clear,
 I say, in any sound,
 That they do come in malice strong—
 But I shall take thy part,
 With those that are thy helpers here,
 And join'd in hand and heart.
 So, in the end, 'tis my intend
 To shew my BIBLE clear ;
 And those that are thy every friends,
 They shall with joy appear,
 I say, to see the mind of ME—
 Thy enemies shall fall.
 And here's another mystery,
 I from the Psalms shall call :
Humble I'm come for to look down,
 And view the things below ;
 The BARREN WOMB shall now be found
In joyful heart to go ;
Her CHILDREN see in joy shall be,
 How they are born of GOD :
 And I'll destroy their enemy,
 That *see them* with his rod ;
 Then glory here shall great appear,
 And men in joy may sing,
 That the NEW SONG to all is come ;
 For Jacob's GOD and KING
 Is come to all to free the FALL.
 And I shall answer here,
 And from this Psalm the whole I'll call ;
 I ask how men can clear
 The words are penn'd are judg'd to mean
 When I did come below ?
 But can they say I *then* did reign,
 In power these things to shew ?
 I tell them no : it was not so ;
 Nor there's no man can clear
 That peace to Man it *then* did come ;
 No : wars and tumults were
 Continued then, you know, by men,
 Oppression still went on :
 And to this day, you all must say,
 It is in every land.
 Then can you clear the Psalm that's here,
 In blessings to abound ?
 I tell you no : 'twas never so ;
 These things were never found
 To be in Men, since here I came—
 And *was* they did destroy :
 You see the Jews in every land,
 What peace do they enjoy ?
 And as to Men, see how they stand—
 In peace do they appear :

Then 'tis *in SPIRIT* I must come
 My Bible all to clear ;
 Then I'll come down, it shall be found,
 Like rain upon the grass :
 And great my BLESSINGS shall be found,
 And peace shall all possess.
 So in MY REIGN shall all be seen,
 The RIGHTEOUS flourish here ;
 And peace abundant shall be found,
 That ever shall endure.
 The enemy, they all shall see,
 Shall lick the dust of Man ;
 For so the Serpent's doom shall be,
 He to that end shall come.
 Then may the kings their presents bring,
 To build MY HOUSE anew ;
 And every nation worship ME,
 And all shall find it true ;
 The needy here their grief I'll clear,
 And all the poor I'll free ;
 For great my bounty shall appear,
 That every soul shall see :
 I shall redeem from hell and sin,
 From their deceitful foe ;
 I'll make them precious in my sight,
 MY BLOOD shall cleanse them so !
 So, as I live, let no one grieve—
 You know I rose again,
 And said to Man that I should come,
 My every cause maintain.
 So friends appear the shadows here,
 For presents they do send :
 It is MY WORK to carry on ;
 And I shall stand their friend :
 And thou dost know, the truth is so,
 That prayers for ME are made,
 To bring MY KINGDOM down below—
 O men ! you're all misled,
 That now do say another way,
 I did it *at the first*.
 It was not so, you all do know ;
 Nor did MY GLORY burst
 So strong on Man, as in this Psalm,
 That all is mention'd there ;
 But now, I say, in every land
 MY GLORY shall appear .
 Handful of wheat, you'll find it great,
 Or else, I say, of corn ;
 Though 'tis but few, thou well dost know,
 That now wish to be born,
 So strong in ME the whole to see,
 But yet they will increase :
 Though with a handful in the land,
 I did begin in peace *

* The peace in the beginning of 1803.

To tell MY MIND, that *near the time*,
 MY KINGDOM is at hand;
 Like *Lebanon*, they all will find,
 MY HANDFUL *now will stand*
 To shake the whole, till men will fall,
 MY KINGDOM wish to see;
 And say—"we're guilty one and all,
 " To be her enemy,
 " If CHRIST is come for to perform,
 " The prophecies are here;
 " And to the WOMAN it must come
 " To plead HER PROMISE there,
 " That *at the first* it so was plac'd—
 " Then why do men dispute?
 " If blessings great on Man is cast,
 " Then CHRIST must strike the root;
 " Then *cilics here might well appear*
 " In prospect to be found,
 " And *like the grass to flourish here*,
 " When CHRIST the whole hath crown'd;
 " Then *he'll endure for evermore*
 " Like *Jacob's GOD and KING*.
 " We never did discern it here,
 " The way he'd bring all in;
 " Our Bibles true before our view
 " We ne'er expect'd to see;
 " That CHRIST should come our PRINCE and KING,
 " All nations worship HE.
 " 'Twas never so, we well do know,
 " Yet so 'tis said shall come;
 " And yet the WOMAN we deny,
 " Our Bibles to condemn;
 " Because that clear they can't appear,
 " The way that all hath stood;
 " We know, the LORD must interfere,
 " If he doth make all good.
 " Then all will bless, when they possess
 " The blessings are in store;
 " And Satan's arts must surely miss,
 " When he can tempt no more.
 " Then well we know that joy may flow,
 " When CHRIST that is the VINE,
 " And all the BRANCHES be'th plac'd so,
 " To have his heart and mind.
 " Then will begin the praise to HIM,
 " And all will bless his Name;
 " They'll say from Israel's God and KING
 " Do all these blessings come!—
 So Men will praise the *end of DAYS*,
 As Adam prais'd the *first*,
 When the WOMAN I did create;
 For so the *end* will burst:
 But standing sure for to endure,
 Will be the state of Man;

And their temptations will be o'er,
 The way I've laid MY PLAN.—
 So I'll end here and say no more,
 Until another day.
 Thy pondering heart doth now appear,
 And thoughts within thee lay—
 "Oh, that to all it so did fall,
 "From Adam at the first!"
 Then how *in justice* could I call
 To have the Serpent cast,
 So far from Man as shall be done?
 No: this could never be:
 I know thy pondering heart do run
 And wish thy whole to free!

Here ends Wednesday night, October 3.

THE PROVERBS AND WISDOM OF SOLOMON.

Thursday, Oct. 4, 1804.

Thursday morning Joanna dreamt that she saw a house tumble down in the same manner as you might see a chest-of-drawers fall, without any part of it being broken, so, that you might raise it up again, and place it as it was before; and perfectly so the house fell, and they raised it up, and placed it as before; and Joanna thought she went into the house afterwards, and went up into many of the rooms; and it stood upon a solid foundation; but she told the master, she was afraid it would tumble again; but he told her it would not.

Thursday evening. I Joanna have finished reading through all the works of Solomon; and as I am commanded to draw my own judgment, before any answer is given me, I shall now draw it perfectly to the ponderings of my own heart, whether I draw it right or wrong; for I cannot deceive the Lord; therefore I shall not try to draw my judgment with man, in reading the Proverbs of Solomon. His advice is good; and by his wisdom, in his advice, he foretelleth the end of his children; what their evils would bring upon them, for the punishment that

he said would follow sin, followed the generation of Solomon's children ; which is a type for all mankind ; as it appeareth to me, that although Solomon was endowed with so much wisdom, I cannot say his heart was like David's, neither was his repentance like David's. So that from my judgment, *wisdom* alone will not do, without a sincere desire of the heart, to have the laws of the Lord written there. The wisdom of God is one thing, because he is infinite in goodness and mercy, as well as infinite in wisdom and truth. Now, from my observation of Solomon, the wisdom of God would not do for Man till his heart was renewed to the likeness of the Lord, in that state of innocence that he was at first created in ; as from my judgment, David, without this abundance of wisdom that Solomon possessed, had a more humble and penitent heart, and deeply repented of the sins he had committed ; but Solomon's complaining is, that all was evil and vanity, of the sins that he had committed ; but he does not repent, like David, in his writings, whatever he did in his heart ; and yet, by his wisdom, his counsel was noble ; and by his wisdom his prophecies, to me, appear deep of the KINGDOM OF CHRIST. And here I shall begin from the *Wisdom of Solomon*, viii. 8—If a man desireth much experience, she knoweth things of old, and conjectureth aright what is to come ; and can expound dark sentences ; she foreseeth signs and wonders, and the events of seasons and times. *Ver.* 14—I shall set the people in order, and the nations shall be subject unto me. *Chap.* vi. 17—For the very true beginning of her is the desire of discipline ; and the care of discipline is love ; and love is the keeping of her laws ; and giving heed unto her laws is the assurance of incorruption ; and incorruption maketh us near unto God : therefore the desire of wisdom bringeth to a kingdom. In *chap.* v. 4—We too have accounted his life madness ; and his end to be without honour : how is he numbered among the

children of God, and his lot is among the saints !
Ver. 17—He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies ; he shall put on righteousness as a breast-plate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. *Chap. iv. 13, 14, 15. 18, 19*—He being made perfect in a short time, fulfilled a long time ; for his soul pleased the Lord : therefore hastened he to take him away from among the wicked. This the people saw and understood it not ; neither laid they up this in their minds, that his grace and mercy is with his saints, and that he hath respect unto his chosen. They shall see him and despise him ; but God shall laugh them to scorn. For she shall rend them and cast them down headlong ; they shall be speechless ; and he shall shake them from the foundation. *Chap. iii. 7, 8 ; 9. 13*—In the time of their visitation, they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people ; and the LORD shall REIGN for EVER ; they that put their trust in him shall understand the truth. Blessed is the barren that is undefiled ; she shall be fruitful in the visitation of souls. *Chap. i. 2. 7*—For he Lord will be found of them that tempt him not ; and sheweth himself unto such as do not distrust him. The SPIRIT of the Lord filleth the world : and that which containeth all things hath the knowledge of the voice.—Now, as I am ordered to draw my own judgment, first from the *Wisdom of Solomon* : for that wisdom, which Solomon speaks of, to have all power to reign and rule, and to subdue all things to himself, could never be in an earthly object, as to fallen man ; it must allude to the knowledge and power of God, in and through his SON, in the verses here mentioned ; for, in *chap. vii. 25. 26, 27.* he says—She is the BREATH of the POWER of God, and a pure influence flowing from the GLORY of the ALMIGHTY : therefore can no defiled thing

fall into her. For she is the brightness of everlasting light, the unspotted mirror of the power of God, and the image of his goodness; and being but one, she can do all things: and remaining in herself, she maketh all things new. Now this was the wisdom of SOLOMON, that the LORD had given him, to know and understand what the LORD would do, by HIS WISDOM *in the end*. Now from my judgment, no man can understand, or believe, that all this wisdom, knowledge, power, goodness, and truth, was in SOLOMON, or in any man, to accomplish these things; for SOLOMON saith of himself—I myself am a mortal man, like to all, and the offspring of him, that was first made of the earth. Then he cannot say that *he* is entering into holy souls, to make them friends of God, and prophets; and that vice shall not prevail against wisdom. This could never be alluded to Man: it can be none, but the POWER of God in the wisdom of his SON, who was without sin unto salvation; and in him was wisdom, goodness, and truth: whom it is clear that the Jews counted his life madness, and his end to be without honour; but how must they appear, when he cometh again in MIGHT, MAJESTY, and GLORY, to put on righteousness as a breast-plate, and true judgment instead of a helmet, and his severe wrath shall he sharpen for a sword, and the world shall fight with him, against the unwise? Then may they cry out, when they begin to see his power bringing in his GLORIOUS KINGDOM of peace—"How is he numbered among the children of God, and his lot among the saints! Therefore we erred from the way of truth; and the light of righteousness has not shined unto us; and the sun of righteousness rose not upon us. We wearied ourselves in the ways of wickedness; but the ways of the LORD we have not known. What hath pride profited us? Or what good have riches, with our vaunting, brought us?" Now this appeareth to me, that the wisdom of SOLOMON was

I tell thee, No; it is not so;
 Nor was it done by he;
 Nor did they judge the Man a fool—
 Let wise men answer ME,
 If wisdom here he so did share,
 And all men judg'd him wise;
 In grandeur great he did appear,
 And so did end his days;
 Then how can Man so simply come,
 With *him* to place the word?
 To say with *maducts* they compar'd
 The steps that he had trod?
 Or did they say, that very way,
 That honour he had none,
 When that his Life I took away?
 My Bible none discern !!!
 Did he appear (now answer here)
 IN RIGHTEOUSNESS to come,
 That as a BREASTPLATE he did wear
 To judge the sons of men?
 The world with he, did they agree,
 As it is mention'd there,
 To say that they did fight with he,
 And the unwise beware?
 Did he cast down, in every sound,
 His thundering bolts abroad?
 And from the clouds could he be found
 To set the mark of God?
 I tell thee, No; it was not so;
 His hailstones could not fall,
 Nor with his wrath to fly abroad
 The raging seas to call.
 No, no; by Man 'twas never done—
 He could not this go through:
 And from the Life that he did run—
 Call all before thy view—
 How he began to fall in sin,
 And wrong built altars here:
 Then how can men allude to him,
 What they can never clear?
 No; 'tis from ME the whole must be,
 For I shall so go on,
 Until MY WISDOM all shall see
 Is like his words become.
 I shall not stop, so all may hope
 That wish the whole to see;
 The wisdom of his words to drop
 And now fulfill'd in ME.
 So 'tis not thee, all flesh must see,
 By wisdom draw'd it here:
 No; it was I, that dwell on high,
 Did in thy heart appear
 To ponder on, as thou'st begun;
 My Law is written there.

Back to the standard all must come—
 And let thy Life appear,
 When thou'st began in Prayer, 'tis seen,
 To wrestle with thy God;
 I said MY LAWS upon thy HEART
 Should sure be writ and know'd.
 Then now see plain, ye sons of men,
 What LAWS are written here!
 Then how with her can you contend,
 Without your wisdom clear,
 That you can say another way,
 The wisdom he did see
Was in himself? Can you now tell
 It did not speak of ME?
 I tell you vain, ye sons of men,
 Your judgment must appear,
 If you do say *another* way
 In judgment she doth err,
 The things to place, ye fallen race,
 That my wisdom it must come
 These wondrous things to bring to pass—
 It ne'er was done by Man.
 What mighty winds can you now find
 From Man can surely blow?
 What storms are here, like hows appear,
 That Man by strength can throw
 For to lay waste, the earth to pass,
 All dealings cast away—
 The mighty men to overthrow,
 Their strength to cast away,
 That will not stoop, beneath MY FEET,
 To wish MY KINGDOM here;
 And work with ME the while to see
 That the *unwise* may fear?
 So now begin from SOLOMON
 His wisdom you'll trace deep;
 And from the words to thee are seen
 I shall begin to speak:
 A short time here I did appear
 My Labour to go through;
 And now the *long time* I shall clear,
 For I'll fulfil it so;
 Though hasty then, I say to men,
 My Life was took away;
 Because it was by wicked men
 My Life they hasty slay'd:
 But ne'er discern'd what they had done;
 And understood it not,
 If their redemption ever came,
 Then I their sins must blot.
 To come at first and claim the last,
 God's wisdom all go through;
 That as the PROMISE first was plac'd,
Satan must feel his due.

So WISDOM here is plac'd in her
 The PROMISE for to crave ;
 And by it she can never err ;
 Her PROMISE she shall have,
 As at the first in HER 'twas plac'd,
 To have the guilty fall ;
 So at the last the whole shall burst,
 I now do tell you all ;
 Then can you blame, and will you shame
 The wisdom that is here ?
 Then sure my anger you'll inflame,
 My answer you shall hear :
 If you despise for to be wise,
 To hear my just decree,
 Then now the end 'tis my intend
 My laughter soon will be ;
 For Men I'll scorn, it shall be known,
 If they do scorn ME here ;
 'Tis I must come the RIGHTEOUS MAN
 In boldness to appear.
 Now bring ME ONE that you can name,
 That you've afflicted here,
 That you can call the RIGHTEOUS MAN,
 To make you tremble here ;
 Amaz'd to see the power of HE,
 And his SALVATION come ;
 I tell you plain, ye sons of men,
 It ne'er was meant in Man.
 No : 'tis in ME the POWER must be,
 For so I shall appear ;
 And MY SALVATION Men shall see—
 Then let my foes to fear ;
 For upright men with ME will join,
 Till I have went all through ;
 And then the souls of righteous men
 In God they'll find him TRUE.
 Torments to them shall never come,
 For I shall free them here.
 And to the verse* that thou dost look
 I now shall answer here :
 They'll see the word that's on record,
 That they ne'er judg'd was true ;
 That in the end 'twas my intend
 To bring all to their view.
 For the JUST MAN must now be known
 HE is the SON of GOD ;
 And from the cross it must be shewn,
 His enemies, 'tis know'd,
 Said, " if it be so, we this shall know,
 " So let him help him here ;
 " If from the cross he now can go,
 " We will believe and fear."
 With torturing then they did begin
 The SON to crucify ;

* Chap. ii. 8. Read the chapter through.

But never none discern'd the thing
 That SOLOMON did say—
 That wisdom here in him was clear,
 Yet he ne'er understood ;
 For in *his wisdom* he did err,
 And ne'er discern'd his GOD—
 That unto him 'twould all be done,
 As it is mention'd here ;
 The torturing then of sinful men
 With *patience I did bear* ;
 Condemn'd with shame my DEATH it came,
 For they condemn'd ME so,
 To say if I was then the SON
 Of GOD he then should go—
 Deliver ME from misery ;
 But this he did not do.
 But now I say to thee this day
 The former words are TRUE ;
 Then now at last the whole shall burst ;
 Their vices let them see,
 How they imagin'd in their hearts,
 Such evil things of ME.
 The mysteries there they could not clear,
 GOD's ways they were not known ;
 And from the wisdom of men here,
 They never did discern
 The WISDOM GREAT that he did speak
 Did all of ME foretel ;
 They cannot bring a RIGHTEOUS MAN,
 That way to rise and fall.
 So now the end 'tis my intend
 My BIBLE all to clear ;
 And I shall point out every way
 Whereof I'm spoken here.
 For GOD created MAN at first
 IMMORTAL for to be ;
 In his OWN IMAGE he was plac'd
 For all eternity :
 Yet Satan there did strong appear,
 In envy for to swell ;
 And death into the world it came,
 By Satan's arts from hell ;
 So if with him you now will join,
 You'll surely find it so ;
 The Devil's envy Men do bind,
 That they with him might go.
 But I'll be found now to mankind
 That will not tempt ME here ;
 And unto such they now shall find
 Their LORD in POWER appear ;
 That don't distrust ME at the last,
 My WISDOM all shall see ;
 A LOVING SPIRIT now shall burst !
 To those that join with ME.

MY SPIRIT here shall strong appear;
 The WORLD throughout TO FILL;
 And they that long MY VOICE to hear
 Shall have MY KNOWLEDGE still,
 To shew them plain the time is come
 My BIBLE to make good;
 Dark sayings, ne'er observ'd by Man,
 Must now be understood
 We're spoke of ME, though none did see
 Till I in thee appear'd;
 Then know, the wisdom given she,
 To ask her full reward,
 As at the FIRST the thing was plac'd,
 She craves it in the END.—
 Will you despise her being wise,
 To make your foe to bend;
 My sons to free from misery,
 That on your GOD confide?
 It was the WISDOM first of ME,
 And yet from Man 'twas hid
 Till at the last I come to burst
 And place the WISDOM here,
 The WOMAN should her PROMISE claim—
 Then let her foes take care!"

Solomon's Song, viii. 3, 5, 6—His left hand should be under my head, and his right hand should embrace me. Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave. *Chap.* vi. 10, 11—Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. *Chap.* v. 2, 3—I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? *Chap.* iv. 15, 16—A fountain of gar-

dens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.—The contents of this chapter: CHRIST setteth forth the GRACES of the CHURCH. *Ver. 8*—He sheweth his love to her. *Ver. 16*.—the Church prayeth to be made fit for HIS PRESENCE. *Ver. 8*—Come with me from Lebanon, my spouse, with me from Lebanon. *Chap. ii. 11, 12, 13, 15, 16*—For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Take us the foxes, the little foxes,—that spoil the vines; for our vines have tender grapes. My beloved is mine, and I am his: he feedeth among the lillies.

THE ANSWER OF THE LORD.

Now I'll begin from Solomon,
 E'er thou dost further go.
 They say that all is to the CHURCH—
 And I shall make it so:
 But unto all can they now call,
 And let the CHURCH appear,
 To say "we're thine, and thou art mine,"
 And boldly answer here,
 That from the HEART they can impart
 To PROVE they're so with ME:
 I tell thee, no: all hearts I know,
 And every heart I see;
 Though unto all is now the call,
 But all will not comply;
 The CHURCHES here cannot appear
 To say—"in us does lie—"
 "That we are thine, and thou art mine:"
 No: every heart I see,
 They cannot bring it to the CHURCH,
 Till all in heart like thee
 Do join the same to have ME come—
 The CHURCH must here stand mute,

Till they with thee united be
To strike unto the root.
The foxes here, I mean to clear*,
To take them all away;
My tender vines do now appear,
The branches so do lay,
To join with thee; all flesh must see,
I tell thee, 'tis not so,
That all the branches in the Church,
Like those, with thee do go.
So here are some the branches come,
And enter'd in the VINE;
But unto all it so must come
Before the CHURCH be MINE,
To answer here, as doth appear,
They both are join'd as ONE †.
But from the lillies now appear,
To feed with them I'm come;
As lillies white, before your sight,
So white I'll make them all.
The flowers here do now appear;
The singing birds do call ‡,
That they are clear, the TRUTH is here;
The turtle's voice is come,
To bring in PEACE, let tumults cease:
A turtle must be known,
How PEACE from HER did first appear.
The waters to abate:
So now the turtle's voice is here,
To tell you all your fate—
That I AM come for to bring in
My every tender vine;
And all the foxes shall be seen
To perish in their time.
So here's the call, to one and all—
MY CALLING is begun;
And if with ME you join'd will be,
Unto the VINE now turn;
Then I'll appear to answer here,
And say that you are MINE:
And so MY KINGDOM you shall share,
And I shall call you MINE;
And you the same may claim MY NAME,
To say you're join'd with ME.
So here's the CHURCH I'll never blame;
For in the clefts you'll see §,
That I am come to visit Man—
That is the ROCK for ALL,
And so with ME you join'd may be—
The foxes down shall fall:
I'll take away, I now do say,
All that do hurt MY VINE.
Now see MY BIBLE how't doth lay,
A warning to mankind.

If I appear the whole to clear,
 The Foxes to destroy;
 Then where's the man with ME can stand
 That won't the whole enjoy?
 So now appear, the sword is near,
 That will destroy my Foe;
 The valiant Men expert in war*
 Must now in valour go,
 Till they bring in their EVERY KING,
 Where wisdom strong is plac'd;
 For every victory they shall win,
 And all MY GOODNESS taste.
 So come with ME, you all shall see
 What wonders will appear,
 When I from Lebanon do come,
 My SPOUSE in all to clear †:
 My spouse you'll see is join'd with ME;
 My SISTER, and my BRIDE;
 And MY BELOVED, all shall see,
 Doth in MY TRUTH confide,
 Till I shall come to dwell with them,
 As it is said before;
 Because their LOVE I now shall prove
 My HEART hath ravish'd here
 Better than wine, behold the time
 That all these things did come;
 And every age call you to mind,
 And see if e'er 'twas done,
 Like SISTERS here for to appear
 Espous'd in LOVE to ME,
 Wishing to bring MY KINGDOM here,
 That they may dwell with ME:
 But I am thine, and thou art mine,
 Is now their every cry.
 Now tell ME if there was a time,
 My chosen friends were nigh,
 For to appear, as these do here—
 Invite ME to come down,
 Into the Garden to appear?
 This Earth shall so be found;
 For as at FIRST it so was plac'd,
 I'll make it so for Man;
 Like PARADISE the whole shall burst,
 When I do end MY PLAN.
 My SPICES here shall then appear,
 And strongly fly abroad:
 And in the SPIRIT I am here,
 To let Men know their LORD
 Is come to clear the BIBLE here:
 For all I'll now make TRUE.
 I tell you all 'tis time to fear,
 That mockery do pursue.
 For now see plain, ye sons of men,
 The way MY CHURCH is plac'd;

It is of WOMAN, I'll maintain,
 To make MY LOVE to burst.
 My SISTERS here and SPOUSE appear—
 Mark how the whole go through;
 Then how the Church can you now clear,
 To prove 'tis done by you;
 When you stand out so full of doubt,
 And all the TRUTH deny?
 The mysteries no man did find out,
 Why that the CHURCH did lie
 So to compare with WOMEN here—
 My SPOUSE and SISTERS too.
 See how their love to ME is dear,
 Bring all before your view;
 Then you must say another way—
 "We cannot here dispute:
 "We see their love for CHRIST doth lie,
 "To strike close to the root
 "That did begin to bring in sin,
 "That Men might GOD despise;
 "But now we see the hearts of them,
 "They've surely done more wise;
 "Then can we clear HE is not here,
 "Their every hearts to draw:
 "Then sure HIS LOVE, we now must prove,
 "Doth with these Women go."
 So I'll appear the whole to clear,
 The CHURCH I'm come to call;
 And see if they will join with ye,
 And full of LOVE be all.
 Now if't be so, MY LOVE they'll know
 I equal shall return;
 For where I see your Love to flow,
 Mine is more strong than Men's.
 So now appear MY VOICE to hear,
 And open to the sound;
 For as the words are mention'd here,
 They're in these Women found.
 Then how can Men the Trial stand,
 That do the truth deny,
 When you do see the ways of ME
 Do like my BIBLE lie,
 To prove to all this is the call,
 MY KINGDOM is at hand?—
 And as the words are mention'd here
 The perfect truth does stand:
 The Vision * see, was shewn to thee—
 Wet with the dew I'm come †;
 Thou knowest my hair did so appear,
 And I no coat had on.
 So every way, I now do say,
 The likeness doth appear;
 Thou saw'st the sweat upon MY face,
 With wet disorder'd hair.—

* See the Vision in the Book printed at Stourbridge, by the Rev.
 Mr. Foley, in 1804, p. 109.

† Chap. v. 2.

With tears within thou dost begin,
 My PERFECT LOVE to see:
 And I thy Love would stronger win,
 But weakness I do see,
 When I impart to thee MY HEART,
 How it in LOVE is come
 To waken all, to hear the call,
 That unto ME will turn.
 Under thy head my Hand was laid,
 My Breathing thou didst feel;
 And so I'M COME to rescue MAN,
 The WOMAN'S FALL to heal.
 Then WOMEN here must first appear—
 And first they did begin;
 And now at last they so are plac'd,
 When I come to explain
 My BIBLE here, to prove it clear,
 How every thing has stood;
 And thy BELOVED thou didst fear
 Had left thee, as A GOD,
 When Satan strong to thee did come—
 Let all Men hear thy cry—
 "That MY BELOVED he is gone;
 "I knew not where HE lay!"
 Till I again in LOVE did turn,
 And in thee did appear;
 Then thy BELOVED must be known,
 Is strong in SPIRIT here.
 Then now let Men in Love begin
 To ask thee where I'm gone,
 That in the SPIRIT thou hast seen,
 And felt MY POWER strong?
 But 'tis not so, thou well dost know;
 I always do abide
 In POWER STRONG, as I did come,
 Though in ME thou'st confide;
 Because that here I do appear
 In SPIRIT now with thee.
 But if too strong I here should come,
 It is too strong for thee
 Always to bear, I tell thee here,
 Therefore I lead thee on,
 A gentle manner thou can'st bear;
 But let MY POWER be shewn,
 What I shall do, they all shall know,
 When to the purpose come,
 The words are now before thy eyes,
 I'll answer here to Man:
 Under thy head MY HAND was laid,
 My left hand did appear;
 My RIGHT HAND see embraced thee,
 When Breathing strong was here.
 Then now see plain, ye sons of men,
 The way I've led all on:

It was to WOMEN, not to MEN,
 I in this POWER did come,
 Now tell ME plain, ye sons of men,
 What WOMEN do appear
 That on the LORD so strong do lean
 When all are baffled here?
 I've rais'd thee up; so *all* may hope,
 The end for *all* is near.
 The apple tree was shewn to thee[†]—
 Thy birth did so appear;
 As from the fruit, let all be mute,
 The orchards did abound;
 Wherein thy birth I did bring forth,
 Let all men judge the sound:
 The nuts to thee were shewn by ME,
 Thou knowest, in ninety-two.
 The Garden here I mean to clear,
 The Orchard in thy view,
 Where thou didst see the nuts to be,
 But then that fruit did fall;
 The Vineyard *then* I shew'd to thee,
 The VINES should flourish all
 That did appear; I told thee there
 The BUD was on the VINE;
 Or on the trees that joined were
 In HAND and HEART with MINE.
 So weigh the whole, then men must fall
 That with thee do dispute;
 MY BIBLE must surprise them all—
 I've fix'd thee to the root
 That is to come of AGES strong—
 I ask them who is she
 That's looking for the morning here,
 These wondrous things to see?
 Fair as the moon SHE now is come,
 For all her words are fair,
 The power of darkness to unthrone;
 For now her light I'll clear,
 Light in the darkness it hath shin'd;
 But yet conceal'd from Man:
 But now I'll further tell MY mind,
 Her light as clear is come,
 As *Satan's* first, when he did burst
 The Woman to betray:
 But now as fair, I tell you here,
 Her Promises do lay.
 Clear as the sun her light is come;
 My BANNER doth appear[†].
 That is of LOVE, I now shall prove,
 And terrible 'tis here[‡],
 To overthrow her every foe.
 So all these lines weigh deep;
 Judge if a WOMAN so could go,
 Without the LORD did speak;

• Chap. ii. 3.

† Ver. 4.

‡ Chap. vi. 4.

I tell you plain, ye sons of men,
 You've drawn your judgment wrong;
 For when you see the lines of she,
 Yourselfs you must condemn;
 Or, you must blame your GOD to shame,
 This way to raise her up;
 These wondrous visions for to see,
 To strengthen all her hope;
 And sickness here that did appear
 Like one condemn'd to die;
 Then why her sickness should I clear
 To fill her with a lie?
 If 'twas not true, before my view,
 The vision she hath seen'd,
 I'd ne'er let her to go through
 Still leaning on her FRIEND;
 Judging 'tis ME, they all shall see,
 Thy HAND and HEART resign,
 Thy life and all give up to ME—
 And now I tell thee, mine
 Shall be the same!—so know MY NAME,
 To rescue thee I'm come.
 So WOMEN here in LOVE appear,
 You'll find MY LOVE is strong
 To free you all from ADAM'S FALL:
 If EVE brought in the first,
 Of sorrow here that did appear,
 Then I'll bring in the LAST;
 Foy JOY shall come *the same* to MAN;
 So now the WOMAN see!
 MY CHURCH upon HER it must stand,
 As WOMEN join'd with ME.
 So I'll end here, and say no more;
 But let your songs abound;
 For you may sing, your GOD and KING
 Will for you now be found:
 So 'twas the Song of Solomon—
 And songs I've made for all
 That now will see the mystery,
 And judge from whence the Call.
 So learned men, if they contend,
 They cannot answer here;
 But by the Woman in the end
 My Church must sure stand fair.
 The shadow see was plac'd of she,
 And so I've brought the end;
 And now the learned let them see
 Which way their minds will bend.

Here ends Solomon's Song, for the present.—Friday
21, October 5, 1804.

ECCLESIASTES AND PROVERBS.

Saturday Morning, October 6, 1804.

Now Joanna begins with *Ecclesiastes* xi. 1, 2—Cast thy bread upon the waters : for thou shall find it after many days. Give a portion to seven, and also to eight ; for thou knowest not what evil shall be upon the earth. *Chap.* viii. 11—Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. *Chap.* vii. 29—Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions. *Ver.* 8—Better is the end of a thing than the beginning thereof : and the patient in spirit is better than the proud in spirit. *Chap.* iii. 14—I know that whatsoever God doeth, it shall be for ever : nothing can be put to it, nor any thing taken from it : and God doeth it, that men should fear before him. *Proverbs* xxix. 27—An unjust man is an abomination to the just : and he that is upright in the way is abomination to the wicked. *Chap.* xxviii. 26—He that trusteth in his own heart is a fool : but whoso walketh wisely, he shall be delivered. *Chap.* xxvii. 12—A prudent man foreseeth the evil, and hideth himself ; but the simple pass on, and are punished. *Chap.* xxv. 2—It is the glory of God to conceal a thing : but the honour of kings is to search out a matter. *Ver.* 5—Take away the wicked from before the king, and his throne shall be established in righteousness. *Ver.* 19—Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint. *Chap.* xxiv. 12—If thou sayest, Behold, we knew it not ; doth not he that pondereth the heart consider it ? And he that keepeth the soul, doth not he know it ? And shall not he render to every man according to his works ? *Chap.* xxi. 2—Every way of a man is right in his own eyes :

but the Lord pondereth the hearts. *Chap. xix. 9*—
 A false witness shall not be unpunished, and he that
 speaketh lies shall perish. *Chap. xviii. 13*—He
 that answereth a matter before he heareth it, it is
 folly and shame unto him. *Chap. xvii. 13*—Whoso
 rewardeth evil for good, evil shall not depart from
 his house. *Ver. 15*—He that justifieth the wicked,
 and he that condemneth the just, even they both
 are abomination to the Lord. *Chap. xv. 22*—With-
 out council purposes are disappointed: but in the
 multitude of counsellors they are established. *Chap.*
xvi. 1—The preparations of the heart in man, and
 the answer of the tongue is from the Lord. *Ver. 3*—
 Commit thy works unto the Lord, and thy thoughts
 shall be established. *Chap. xiv. 10*—The heart
 knoweth his own bitterness; and a stranger doth not
 intermeddle with his joy. *Ver. 27*—The fear of the
 Lord is a fountain of life, to depart from the snares
 of death. *Chap. xii. 13*—The wicked is snared by
 the transgression of his lips: but the just shall come
 out of trouble. *Ver. 19*—The lip of truth shall be
 established for ever; but a lying tongue is but for
 a moment. *Chap. xi. 14*—Where no council is,
 the people fall: but in the multitude of counsellors
 there is safety. *Ver. 26*—He that withholdeth corn,
 the people shall curse him: but blessing shall be
 upon the head of him that selleth it. *Ver. 30*—The
 fruit of the righteous is a tree of life; and he that
 selleth souls is wise. *Ver. 31*—Behold the righteous
 shall be recompensed in the earth. *Chap. x. 29*—
 The way of the Lord is strength to the upright.
Ver. 30—The righteous shall never be removed;
 but the wicked shall not inhabit the earth. *Chap.*
v. 12—I wisdom dwell with prudence, and find
 knowledge of witty inventions. *Ver. 29*—When
 he gave to the sea his decree, that the waters should
 not pass his commandment: when he appointed the
 foundations of the earth. *Ver. 30*—Then I was by
 him, as one brought up with him: and I was daily

his delight, rejoicing always before him. *Ver. 31—*Rejoicing in the habitable part of his earth; and in his delights were with the sons of men. *Chap. iii. 19—*The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. *Ver. 32—*For the froward is abomination to the Lord: but his secret is with the righteous. *Ver. 6—*In all thy ways acknowledge him, and he shall direct thy paths. *Chap. ii. 5—*Then shalt thou understand the fear of the Lord, and find the knowledge of God. *Ver. 6—*For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. *Ver. 22—*But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. *Chap. i. 23—*Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. *Ver. 24—*Because I have called, and ye refused; I have stretched out my hand, and no man regarded. *Ver. 25—*But ye have set at nought all my council, and would none of my reproof. *Ver. 26—*I also will laugh at your calamity; I will mock when your fear cometh. *Ver. 29—*For that they hated knowledge, and did not chuse the fear of the Lord.

THE ANSWER OF THE LORD.

“Now, Joanna, I shall answer thee, from the words of Solomon: a wise son maketh a glad father, but a foolish son is heaviness to his mother. And now I shall tell thee from the wisdom of Solomon, who is the wise son, that shall make glad his father that first created him to have his delight with the sons of men: for by my wisdom, I laid the foundation of the earth, and by my wisdom I formed man in it; and now my secrets shall be with them that fear me; and they who delight in the knowledge of their God, the knowledge of their God shall be given unto them; and I will pour out my spirit upon them. The wisdom that was given to

SOLOMON, was wisdom given for all men to know and understand the end of all things ; that the wicked should be rooted out, and they that TRUST in the LORD, should be ESTABLISHED in the earth.

So I'll begin from SOLOMON :
 As backward thou didst go,
 And so the same I shall go on
 Till I the end shall shew.
 The bread is on the water cast—
 My word doth now appear.
 You know that water bread would waste,
 If men should cast it there ;
 Then 'tis MY WORD that's on record
 Is BREAD for all to find :
 And if they'll now believe their LORD,
 'Tis my appointed time,
 For men to see the ways of ME,
 In wisdom to appear ;
 And many portions now I'll give
 To them that seek ME here.
 Evils will come upon the land,
 And fast they will abound :
 But they that trust to MY COMMANDS,
 In secret will be found,
 Themselves to free from misery,
 When it do hasten on ;
 But evil workers, I do see,
 They are more harden'd strong.
 A sentence here they oft did hear
 Against them it was cast ;
 But *hastily* the fools do say—
 These judgments did not burst.
 So evil here doth strong appear
 Against my every hand ;
 They say my words they will not hear
 As judgments are prolong'd ;
 But I do say to thee this day
 That *hasty* they will fall ;
 'The time's at hand you'll see your land
 To tremble one and all,
 That now do mock the coming stroke ;
 For men I now do see,
 Inventions here in them appear
 To mock the words of ME ;
 They will not clear my BIBLE here,
 Nor suffer 't to be done ;
 But judge that all is ended here,
 The wisdom given to Man.
 Was it for he, blind mortals see,
 And for himself alone ?
 No : it was wisdom come from ME,
 Given out for every man,

That at the *last* when I do burst
 My SPIRIT to appear,
 The wisdom given at the first,
 Men all might see it clear;
 For now the end, 'tis my intend,
 The wisdom seen by he
 That better shall the ending come
 Than the beginning be.
 But can you say, in every way,
 The ending is the best?
 Man that's of a Woman born,
 And in this world is plac'd,
 If he grows up, can he now hope
 His end for to appear
 Much better than his birth did drop?
 If every sin appear
 Strong in the Man, will you contend
 His ending is the best?
 And if he goes to slay a friend
 With malice in his breast;
 If he goes through what's in his view,
 His faithful friend to slay,
 Then will you say the end is best
 What in his thoughts did lay;
 That power there did so appear,
 His thoughts for to complete?
 No, no; the end *he most* must fear,
 Because his evil great
 Must fall on him, at last must come
 His ending's not the best;
 The thing much better was for him
 To stop it at the first,
 And ne'er go through what's in his view;
 So ending you see here
 With SOLOMON can never join,
 In earthly things appear;
 Because in all I'll prove the Fall
 It often is for men,
 That they the ending cannot call
 The best for them to come;
 If men begin to harbour sin,
 Imagine at the first,
 And then in practice they go on,
 Their ending is the worst.
 So now if men do clear discern,
 From Solomon appear,
 They all must say another way—
 "We cannot see it clear
 "The ending best for all to burst;
 "We know it is not so."
 But I shall prove it at the last,
 And prove his WISDOM TRUE—
 The ending here doth now draw near,
 For I shall end for MAN,

Better than the beginning were :
 For so I've laid my plan.
 When at the first the Woman plac'd
 In the beginning here,
 You say the Man was *not then* blest
 As she at *first* did err ;
 But now at *last* I'll prove it best—
 I'm to the ending come ;
 And better here shall all appear
 When I do end my plan.
 Then all shall see the depth of ME
 When I do strong appear ;
 They'll see the end of every thing,
 And *Satan conquer'd* here.
 Then sure the best it now must burst,
 The ending all will see ;
 Though she brought sorrow at the first,
 But joy shall come by ME.
 For upright here did Man appear
 When I did create him first ;
 And upright here he doth appear,
 That now in LOVE doth burst
 To see the end, as I intend
 To make the whole for Man.
 And from the words that here are penn'd,
 They with their Lord must join—
 " We know our God what e'er he 'th done,
 " And what was his decree,
 " We know it shall for ever stand,
 " No man can baffle ME.
 " Then why should Men so vain contend,
 " To take away his word ?
 " We well do know what he's decreed
 " Is power like a God."
 Then how can Man so simply come
 To alter MY DECREES ?
 Impossible for to be done,
 For I shall answer thee—
 The wisdom here that doth appear,
 And SOLOMON foretels,
 You know my doings at the first,
 And what I said of Hell ;
 The Serpent there that did appear,
 I said that he *should fall* :
 Upon his head the curse was laid ;
 Then will you answer all—
 " We'll take away what he did say ;
 " It shall not so appear ;
 " We'll place it all another way ?"
 Vain mortals, you do err ;
 'Tis more than you can ever do,
 My WORD I've plac'd so strong ;
 From SOLOMON, you all shall know,
 My wisdom there did come,

To *shew him plain* what was the end
 Of all things to appear.
 So with their God men do contend ;
 But ne'er discern it here
 The words of him from *ME* they came—
 His wisdom all went deep ;
 And though you say he liv'd in sin,
 His wisdom I'll not break ;
 But to *his* word I ever stood,
 And to it now I'll stand ;
 And he that trusteth his own heart
 Must be a foolish man ;
 For wisdom here no man can clear,
 That will not weigh the whole.
 And now *MY* BIBLE forward call—
 The pit's dug deep for all
 That now will stand in Satan's hand—
 He dug the pit at first !
 Because the Woman should not stand,
 But now in it he's cast ;
 I tell you there he shall appear—
 He dug a pit for all ;
 And now he's catch'd in his own snare,
 He in it now shall fall :
 He roll'd the stone at first, 'tis known,
 To roll it back on Man ;
 But now the end is come of all—
 The Rolling Stone shall turn
 The same on *He* ; the end shall be,
 And he shall feel his fall.
 As he did dig the pit for *she*,
 In justice *she* must call
 On him the *same* ; the time is come,
 The prudent men may see
 The evils that are hastening on,
 When all fulfill'd must be ;
 So they will hide, in *ME* abide,
 And make their refuge strong.
 The simple here will not see clear,
 'Till their destruction come.
 Unfaithful men do now begin,
 As troubles do appear,
 I know, to wrest the every thing
 And make *MY* BIBLE err.
 So if you trust to those who wrest
 My BIBLE and *thy* word,
 Troubles you'll see, I now tell ye,
 Your confidence hath fled ;
 For broken here must all appear ;
 For I shall answer thee—
 My GLORY I conceal'd from Man :
 They ne'er discern'd from *ME*
 The wisdom came from SOLOMON,
 To shew you all the end.

And now the wisdom of a king
 Would be to bow and bend,
 The truth to know if it was so,
 MY KINGDOM was at hand;
 And then the mysteries they would know,
 To save throughout the land.
 My SPIRIT here doth strong appear,
 A candle 'tis for Men,
 If they my knowledge wish to hear,
 And judge as I command,
 The truth to know, and search all through;
 For I search every heart.
 And now the ending's in my view,
 I to you shall impart
 The time is come, the end for Man,
 From SOLOMON now see;
 The pondering of the HEART is GOD'S,
 Who ponders deep in THEE.
 So if 't be so, all flesh must know,
 Thy pondering heart goes deep;
 Because from ME thy pondering be—
 Then let the wise to speak:
 Can men appear to answer here,
 A thing to them unknown?
 Or can they prove their judgment clear
 In what was never shewn?
 Can this be done? answer, vain men:
 The way you all dispute,
 Your folly must bring on your shame,
 For I shall strike all mute;
 For evil here you do appear
 For to reward the good;
 Then now which way can you appear?
 Let this be understood:
 If evil you reward for good,
 Your evil can't depart;
 Now let the whole be understood—
 You wound the upright heart,
 Who wish to free from misery;
 And can you call this just?
 No, no: I say, your misery
 By Solomon is plac'd;
 Because that here I did prepare
 The every heart of thine;
 So now thy foes let them take care,
 And further know my mind
 'Tis from my tongue thy words have sprung,
 The answers that are here.
 The ways of men they judge them clean
 In their own eyes appear;
 But I the Lord, must now be know'd,
 Do every spirit weigh.
 My SPIRIT soon shall fly abroad—
 And let the learned see,

No council here do they appear ;
 Then now can they defeat ?
 I tell them no ; they all do err ;
 The mysteries here lie great ;
 For though to them the whole is known
 That they have wish'd to die ;
 But from the manner they do act
 Can it defeated be ?
 I tell them no : they all do know
 The thing they do support,
 And counsellors here do strong appear
 To carry on MY WORK.
 So how can Man the Trial stand,
 That council here gave none ?
 My counsellors here do all appear,
 And with thee they do join ;
 So FOUNTAINS here shall strong appear,
 I say, of LIFE for MAN ;
 And for the evil they'll not fear,
 When I have shew'd them plain,
 How they'll depart from every smart,
 That is of death to be.—
 Though first thou feel'st an aching heart,
 Let all men judge from thee,
 How at the last thy joys did burst,
 And so shall joys come on :
 I say, thy sorrows at the first
 Were quite unknown to Man ;
 And so at last thy joys were plac'd.
 What Man doth little know ;
 Such happiness no one did taste,
 As tasted was by you ;
 Yet still behind, they all will find,
 I've GREATER JOYS in store
 Than ever yet came in thy mind,
 When lying tongues are o'er.
 The lip of truth come from thy youth,
 Establish'd now shall be ;
 And all the lies that men have spok'd,
 With shame, they'll surely see ;
 For I'll appear to answer here,
 The council hath been great ;
 Then surely no man need to fear,
 They know without deceit,
 The truth to Man in all his known,
 The manner spok'd by thee.
 Then where's the man shall thee unthroned
 The Proverbs let men see ;
 As all is plac'd, so all have burst,
 Then safety must be here ;
 The COUNSELLOR'S COME, be't known to Man,
 In council all's seen clear,
 That come from GOD thy written word:
 Then how can men contend,

To say from ME 't can never be ?
 Your council's all in vain,
 To judge a thing you've never seen—
 My counsellors must appear,
 Who judg'd it right before their sight,
 The truth they'd all see clear.
 So they shall stand by my command,
 The RIGHTEOUS shall appear
 For to endure for evermore—
 But who is righteous here ?
 To judge a thing they have not seen,
 In justice cannot be ;
 No uprightness, nor righteousness,
 Should this be done by ME ;
 Should I come down from Heaven's high throne,
 To be a judge of Men,
 And all their conduct quite unknown,
 What judge could I then stand ?
 For Satan strong would all condemn,
 That vice in all appear'd ;—
 And men, as judges in the land,
 In judgment strong do err.
 The hearts of men to ME are known,
 What men do never see :
 Then how in judgment could I come,
 If nought was known to ME ?
 So men appear and answer here,
 If brighter you can shine,
 In wisdom for to be so clear,
 And wisdom not like MINE ?
 The truth to know how things do go,
 You boast more than your GOD ;
 Such wisdom I shall never shew,
 To let no truth be know'd.
 So now begin from Solomon,
 And see his wisdom clear ;
 You must search out the every thing,
 If you'll be judges here :
 If you will not, I'll tell your lot,
 Like foolish men you'll fall ;
 But if you're wise I'll not disguise,
 But now I'll tell you all,
 The FRUIT is here that doth appear,
 A TREE OF LIFE for MAN !!
 And if in it you'll now appear
 You'll find the end's at hand ;
 That all will break as he did speak,
 By WISDOM at the FIRST.
 So now to win you may begin,
 And find the end to burst :
 The prudent here shall now appear
 The whole for to receive,
 What in my BIBLE's spoken here ;
 So let the wise believe

That now the end is come to Men,
 To make my WISDOM shine.
 For when the WORLD I did CREATE
 The WISDOM all was mine,
 For to bring forth a GLORIOUS EARTH,
 When I CREATED MAN ;
 Though Satan robb'd him at his BIRTH,
 I'd deeply laid MY PLAN,
 That at the LAST it so should burst,
 Man should be MY DELIGHT.
 Therefore the Serpent I did cast,
 To bring all to men's sight ;
 That they might see the mind of ME,
 When all came to the end.
 And now with Man I'll surely be ;
 It is my full intent
 With MAN to end as I intend,
 Who form'd him at the first.
 To my invention all must bend,
 My WISDOM now shall burst ;
 Because that clear I'll make all here—
 The PROVERBS in my view ;
 The SECRETS of the LORD are here,
 The RIGHTEOUS all shall know,
 MY WORDS with thee they surely be,
 MY SECRETS they are here :
 And SOLOMON with ME did join,
 And I shall prove it clear.
 Trust in the LORD with one accord,
 And then I will direct ;
 In all thy ways acknowledge ME,
 Thy paths I will protect.
 So do not fear the dangers near,
 Thy goings I do know ;
 Thy ways didst all direct to ME,
 And I did guide thee so,
 That there's no man on earth can stand
 To overthrow thy word ;
 I'll cut the wicked from the land ;
 And MEN shall know their LORD
 Will now possess the every Earth,
 And claim it for MY own :
 In GLORY now I'll bring all forth,
 And let my POWER be shewn.
 So now the call is here to all,
 If my reproof you'll hear :
 My SPIRIT strong to you shall come
 And make my words appear :
 You'll find them TRUE before your view,
 If now in FAITH you'll come :
 But if you'll not, I'll tell your lot,
 You must receive your doom :
 For I have call'd, 'tis known to all,
 But Man refus'd to hear ;

THE UNBELIEF AND MOCKERY OF MAN. 173

And if that so you on do go
 When sorrow doth appear,
 You'll find the same from ME shall come;
 Your grief I'll not regard;
 When your calamity comes on
 My answer must be heard:
 I call'd in vain, ye sons of men,
 And you refus'd to hear;
 Then how with ME can you contend,
 To ask ME THEN in prayer
 To visit you, when you'd not go
 To listen to my WORD,
 When I so long to you did come,
 And you reject your LORD;
 I call'd in vain to sinful men,
 Your subbormness I see—
 And subborn then I'll answer men
 As they now answer ME.
 So on record is every word,
 From SOLOMON appears;
 And on record you'll find MY WORD,
 As he hath spoken there
 Will be the end to every man—
 The wise and foolish see;
 And now together let them stand—
 But who can answer ME,
 When all's gone through before their view?
 My BIBLE now begin;
 And from the pondering of thy heart
 I'll answer thee again.

Here ends Saturday night, October 6, 1804.



Now thou hast gotten new paper, I shall relieve
 thee for the present from the Bible, and come to
 *****; for there, I tell thee, my anger is kind-
 ed, by his calling thy writings a farago of non-
 sense; and that farago of nonsense he shall find came
 from ME; therefore, I permitted he should take the
 honour of men with my honour, that they might be
 able to take the cause in hand, to clear their own
 honour. For I tell thee, they could not take it in
 hand to clear my honour; because the unbelief of
 men is against them; but now I have made an open-
 ing for them, and it would be fatal for thee, and

174 TRUE EXPLANATIONS OF THE BIBLE.

them, if you did not pursue for your own honour ;
for that is the way I shall clear mine.

So let no one blame, nor no one shame,
For I shall all go through.
It is my honour to support
That I have order'd so ;
The thing to Man this way shall come,
His folly all shall see ;
And then I'll bring it to the land,
And shew mankind from he,
What folly here from Man appears,
That boasts against MY WORD :
The ways of none can clear,
For he'th brought on a rod
On him to fall ; I tell you all,
Your nation is the same ;
And so like they will fall—
I'll never honour Man,
That ~~me~~ do mock, they'll feel the stroke—
And now shall see
It is the LORD he hath disgrac'd :
Then shall I honour he ?
I tell him, No ; that he shall know,
And all shall know the same ;
My anger onward now shall go
To those that mock MY NAME.
My BIBLE see, is known to thee,
No greater to appear,
Than in the words I've spoke to thee ;
So let them all take care !
If I went on, from man to man,
In ages that are past,
And simply I did lead them on,
I tell them, at the last
Shall I appear then stronger here
Unto a simple Maid
Than unto Man I *then did* come ?
No : Men you're all misled.
But all is here, I now shall clear,
Do like MY BIBLE stand ;
And so my Bible's mocked here
By thousands in the land.
Farago here they cannot clear ;
Then now I'll clear the whole :
I know my Bible Men do tear,
Likes words do fall.
The BIBLE see, is known to ME,
Is mock'd likes word ;
And perfect as he mocked thee,
So Men do mock the LORD.
The BIBLE through, I well do know,
They mock all that is penn'd ;

From heart to heart I sure do go,
 And now I'll prove, the end
 Is surely come the same to MAN—
 They're like the Jews of old:
 In my command they would not stand,
 And so their faith grew cold;
 And Israel there did so appear
 To bring their sorrows on;
 My statutes they could never bear
 For to continue long;
 They did depart in mind and heart,
 My statutes they despis'd;
 Forgot the blessings I had sent,
 Wonders before their eyes
 They quite forgot, I minded them not,
 As years to them roll'd on;
 And now the same I see MY NAME
 Is mock'd throughout the land.
 Thy writings here I now shall clear,
 'Tis more than man can do
 To make their mockery out so clear,
 If they will all go through;
 As thousands stand now in the land,
 My Bible to despise.
 Men say like *He*, 'tis known to ME,
 "Should GOD act so unwise,
 "That way to come to every Man?"
 As in my Bible penn'd—
 The mysteries there no man can clear,
 Till I do shew the END;
 How all was plac'd from shadows *first*,
 The *shadow* of the *Fall*;
 Then I began to guide them on,
 And so I Man did call
 For to obey what I did say,
 And sacrifice prepare;
 The *Beast* I order'd them to slay,
 And my command was there,
 This should be done from man to man—
 But what was it to ME?
 'Twas but a Type that now shall stand—
 The *Beast* you all must slay.
 Could *Bullocks* there to man appear
 To atone for any guilt?
 I ask, my honour could they clear,
 To say that they had spilt
 The blood of beasts and sins increas'd?
 How could the beasts free Man?
 No, no; the end was MY intend
 To shew my every plan.
 The *Beast* at first, you know, was cast,
 A curse upon them all;
 But on the head where it was laid,
 The Serpent in the Fall,

Above the Beasts, you know, his curse
 Was then pronounc'd by ME:
 But now the *shadow* of that *Curse*
 In Beasts, to man did say
 That they should kill, their blood to spill,
 Atouement for to make;
 A mystery see the end must be,
 For so you all must break,
 The *Beast* to kill, his blood to spill,
 As MAN at first spill'd MINE.
 Therefore *this thing* I did command,
 To shew it at a time
 From shadows here I first appear'd,
 From shadows I went on,
 From Types, thou seest the ways of ME
 Does in MY BIBLE stand;
 As thou goest through, thou well dost know
 How Moses' Type was plac'd;
 And first the Serpent I did shew*,
 And now observe the next:
 His hand appear'd so wither'd there,
 That I did soon restore.
 These shadows see I then told he,
 My wonders would be more
 In Egypt wrought, as then I spoke,
 And so I did go on
 From Types all through, thou well dost know,
 And simply did guide Man;
 And simply here I now appear,
 To tell you all the end;
 These Types and Shadows pass'd before,
 From Bullocks I did send,
 That unto ME no use could be,
 Yet it was MY COMMAND;
 Because the ENDING all might see,
The Beast can never stand.
 So now from Saul I'll answer all:
 As he the *Beast* did save,
 His Kingdom I from him did call—
 I said *not one* should live;
 So now again I say to Men,
 The *Beast* I now shall slay,
 Whereon whose head the *Curse* was laid,
 And then the END you'll see:
 When *every Man* with ME doth join,
 Wishing to slay the whole;
 The *Beast* in *Hell* that there doth swell—
 These offerings two must fall;
 For offerings two, thou well dost know,
 Are in my Bible penn'd;
 Sin offering there it doth appear,
 But mark and see the end;
 Peace offering see was plac'd by ME;
 Then let Men know the two:

* Exodus iv. 3.

THE PEACE OFFERING AND SIN OFFERING. 177

A sacrifice they made of ME,
 And they the Lamb did slay;
 The Type *before* did *then* appear,
 The *Huffin* and the *Blood*.
 My chosen Men I then did clear,
 When Pharaoh felt the Flood;
 So Pharaoh see the Beast must be—
 The sin offering was there;
 The peace offering must come from ME—
 And now the Type see clear.
 So by the LAMB you now must stand:
 It is HIS BLOOD must FREE,
 To bring the peace offerings to Man,
 If you will live in ME,
 And now regain the PROMIS'D LAND,
 And CANAAN's happy shore:
 It is in ME you now must stand,
 Your PEACE offerings are here.
 For now from sin I shall begin
 To cleanse the WHOLE away;
 Because the *Beast* shall now be seen
 That all *his Power I'll* slay.
 The shadows here shall all appear
 A *substance* great for MAN.
 From types and shadows I shall clear
 The way the END shall come.
 But thou dost begin to work within,
 To ask what shadow here
 That like the BIBLE can be seen
 To have your PEACE appear?
 Because that long thou'st ponder'd on,
 It did with none remain;
 Their *peace to wars* they soon did turn,
 And often did complain
 They were distress'd and sore oppress'd,
 Then how can I go through,
 To make MY BIBLE at the *last*
 A Type before their view?
 But I do say to thee this day,
 The Type in it stands deep:
 When I my chosen call'd away,
 And Pharaoh I made sink,
 Then I went on, by Joshua's hand,
 The heathens to destroy;
 And if they'd done by my command
 They might the whole enjoy;
 But I saw clear the BEAST was there,
 To work in every heart;
 And so their minds *he* did ensnare,
 Till they did from ME depart;
 Then did begin their sorrows strong,
 When they did wrong pursue;
 But when the END to all is come
 The sin offering is—so,

The *Beast* be slain, not to remain,
 Whereon I plac'd the Curse:
 On *Satan's head* it first was laid,
 And now he shall not miss
 That curse on he pronounc'd to be—
 The offerings must be here;
 Wishing to slay the *Beast* with ME,
 And let MY PEACE appear;
 Then peace offerings to Man I'll bring,
 And for them I'll atone;
 And so the LAMB the Blood must come
 To make your PEACE be known;
 Then it may stand by MY COMMAND,
 When all my foes are fled;
 As ISRAEL stood by Joshua's hand:
 But know, when he was dead,
 They did depart in mind and heart;
 And this *will ever be*,
 Till as a KING I do begin
 The *every Beast* to slay.
 But Man would not, you see his lot,
 And so *his crown did fall*—
 His KINGDOM then to DAVID came;
 That Type stands deep for all:
 But here thy mind is deep confin'd—
 “Did David bring in peace?”
 I tell thee, No; it was not so,
 Neither did he release
 The grief of Men, for it was strong,
 And sin did then abound—
 And when upon this Earth I came,
 The *same* I heard the sound.
 So DAVID here I did appear,
 In tumult and in war;
 But now the end for all is near,
 In SPIRIT I'll appear;
 MY SPIRIT strong shall be in MAN,
 For to destroy the Foe,
 That works within to tempt to sin,
 And then my peace you'll know.

Joshua xx. 1, 2, 3—The Lord spake unto Joshua, saying, speak to the children of Israel, saying, appoint out for you cities of refuge; that the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. *Chap. vii. part of verse 13*—Thus saith the Lord God of Israel, there is an accursed thing, in the midst of thee, O Israel: thou canst not stand before thine enemies, until he take away the accursed thing from among you. *Deutero-*

onomy XXX. 15—See, I have set before thee, this day, life and good, and death and evil; I have set before you life and death, blessing and cursing, therefore chuse life, that both thou and thy seed may live.

REFLECTIONS OF JOANNA, ON THE CONDUCT OF *****.

Thursday, October 11, 1804.

It is useless now to say he is not prepared; for he has had time to prepare himself; and he must answer to his own letters; so he is caught in a net by his own feet. I remember his once saying to me, that if he were in my place he should be jealous of the Spirit; but if it was of God, *he would work more powerfully for me.* Now I see, by his jealousy, he hath brought upon himself shame and confusion of face; but as he hath acted so weakly and simply, and the WISDOM OF THE LORD is so powerful, that he can in no way shun his destiny now; neither could I shun mine; neither can the nation shun theirs. For the Type of ***** stands deep of the nation, to what disgrace they will bring themselves that mocked the COMING of the LORD, and his visitation to me.

THE ANSWER OF THE LORD.

“Now, Joanna, I shall answer thee from what I said in *****’s letter. If he trembles to meet thee, as being a simple woman, as conscious guilt must condemn him, that he hath mocked and despised thee, and dealt deceitfully with thee; how must all the nation tremble at MY COMING, that have mocked all MY warnings, all MY invitations, and despised MY LOVE, and destroyed the TRUTH of MY BIBLE, as he destroyed the TRUTH of thy words: for they have as much destroyed the truth of MY BIBLE, as he denied the truth of thy writings.

—And now I shall come to the CITY OF REFUGE. I have already told thee, my Bible stands for Types and Shadows of the End. Now the cities of refuge

were for those that committed a murder unawares and unwittingly, that they might fly for refuge; and now, I tell thee, the end is come for ME to be the CITY of REFUGE for all MEN; and those that have committed Blasphemy through ignorance, unwillingly, or unwittingly, may now fly to ME for refuge.

For I'll appear to answer here,

And tell what this doth mean :

The refuge see it must be ME—

But many may complain :

"It is in sin our lives have been,

"And we have mock'd HIS word ;

"But had we e'er believ'd the thing,

"As coming from the LORD,

"We should not then, as sinful men,

"Mock'd on as we did say.

"Unwilling here we must appear,

"No wit on us did lay ;

"Twas not by wit we did commit

"The crimes that we have done;

"No: ignorance here our guilt must clear,

"And so we fly to shun ;

"Our guilt appears, we now see clear,

"We had no wit to see

"The way our SAVIOUR murder'd were,

"And we his murderers be.

"As at the first, the Jews were cast ;

"But refuge they had none"—

Because to ME they would not flee,

And so their death brought on.

"And now the same, we do blaspheme,

"His murderers to appear ;

"For if we do discern the thing,

"And see our Bibles clear,

"We all must see, as plain as she,

"The Beast must surely die—

"And HIS atoning Blood must come ;

"Our REFUGE there do lie.

"Then if 't be so, to him we'll go,

"For if we've murder'd here,

"Unwillingly, we now must say,

"We in it did appear :

"Because our minds we so do find,

"Our GOD we wish'd to know ;

"He is the REFUGE of our minds ;

"Then to him now we'll go :

"To him we'll flee, our guilt to free,

"As we can now appear ;

"We had no wisdom for to see

"That we were murdering here."

So if men fly to ME this way,

Though murder they did commit,

Their refuge I will surely be,

And they shall find it great ;

But if they'll not, I'll tell their lot,
 The slayers will appear
 To be destroy'd, if they enjoy
 The guilt they cannot clear.
 Because not one on earth can come
 To say thou writ'st from hell;
 Nor yet from thee can ever be
 Such wonders for to tell.
 Then men must know that they do go
 To sin against MY WORD;
 And plain their murder they must shew,
 It is against the LORD.
 So if they say they will not fly,
 To have the REFUGE come;
 But willingly they now will die,
 And willing will go on
 Against my WORD that's on record,
 Against my SPIRIT here;
 If they go on with one accord,
 Like murderers to appear,
 To slay the whole that they might fall,
 No refuge they will see;
 Then there's no city they can call
 That was design'd by ME.
 So *life and death* is now set forth,
 I say, before your view;
 Choose which you will, I tell you still,
 Refuge is in my view;
 If Men will flee this way to ME
 They may choose life and live!
 But if they'll not, I'll tell their lot,
 They must choose death and grieve,
 With sin to die, I now do say,
 The *Root* I shall destroy:
 But if that Men will live in ME,
 I shall them now enjoy.
 The *cursed thing* must now be seen,
 That kept your power so low;
 It is the power of hell within
 That daily wounds you so.
 You cannot stand as I command,
 While he do strong pursue;
 He is accus'd in every land,
 And Men do feel his blow;
 He weakens here, as doth appear,
 The *strength* and POWER of MAN,
 If in their hearts they harbour here
 That he must ever stand;
 I tell you, No; it is not so;
 The *cursed thing shall fall*,
 And down to hell he there may swell—
 Men's refuge they may call
 In ME to TRUST, and him to cast,
 Then you may face your foe:

Before you all they now shall fall,
 And you will find it true.
 The Scriptures here you'll then see clear,
 How all stood for the END :
 You'll say, " our REFUGE doth appear,
 And all our foes must bend :"
 For they shall fall, I tell you all,
 That Satan do support :
 That *cursed thing* with them they'll bring,
 And then they'll feel their hurt;
 Because conceal'd he'll be reveal'd,
 When all together come—
 And then the meaning of MY WORDS
 Will surely be made known;
 For then they'll see the mystery,
 Why Men are fallen so,
 Not to appear, the truth to clear,
 And let their honour go;
 Because conceal'd will be reveal'd,
 The *cursed thing* they've got;
 And so the END will now descend
 To those that folly wrought.
 The love of gold, I'll now unfold,
 Hath been a snare to Man.
 Now I'll explain what all doth mean,
 See how the Type did come;
 The love of gold must now be told,
 Brought the curst thing to Man.
 So Lovers here do now appear—
Love of the world is come,
 I say, in Man; their gold is strong,
 They set their hearts that way:
 But if like Joshua they go on,
 They'll find their Foes to lay
 Before them all, as his did fall,
 And his did perish there.
 So now I tell you one and all,
 The end will so appear;
 From Samuel * come, I say to man,
 Burnt offerings will not do;
 Your Sacrifices will not stand—
 Bring all before your view:
 Obedience here the end must clear;
 For I shall answer Man,
 Obedience *first* for him was plac'd,
 And so the *end* must come.
 Then now see plain, ye sons of men,
 What I did say before;
 MY FATHER'S WILL for to maintain,
 I come in all to clear.
 Changes thou see throughout to be,
 And now I'll change the whole,
 As changes there did strong appear,
 MY BIBLE so doth fall.

* 1 Samuel xv. 22.

Then now *the end*, 'tis *I* intend
 To work the change all through ;
 For *Satan* now must *fall like Men*,
 That every soul shall know.
 So stubborn here if Men appear,
 Their stubbornness they'll see,
 When that the End I come to clear,
 And the *TRUE DAVID* be,
 My sling and stone shall then be known,
 It shall destroy my *Foe*.
 Though I at *first* in wars did burst,
 As Men did *ME* pursue ;
 But now at *last*, mark how I'm plac'd,
 A different way for Man :
 Like *EAHER* here for to appear,
 To free *MY OWN* I'm come.
 So if *MY WORD* you do reject ;
 Then I'll reject you all ;
 For so *MY COMING* you expect,
MY GOSPEL so must fall.
 So witchcraft here must so appear
 In those that do rebel ;
 For now the mystery I'll make clear,
 Their influence comes from *I*ell.
OBEDIENCE first, you know, was plac'd,
 And so the end must be ;
 It is *OBEDIENCE at the last*,
 That every soul must see,
 That will bring in, *MY KINGDOM* win,
 Obedience must appear ;
 No sacrifice that can be seen
 Can with it now compare ;
 Because *MY WORD*, that's on record,
 Men must be taught of *ME* ;
 If they will know the *LIVING LORD*,
 My *STATUTES* they must see ;
 As on record you'll find *MY WORD*
 From *shadows* to appear—
 I said the Jews were taught of *GOD*,
 And I'd deliver them :
 A *DAVID's CROWN* should so be found,
 If *ME* they did obey ;
 But you do know, it is not so,
 They've turn'd a different way ;
 So far from *ME* you know they be,
 And I'll be far from all ;
 The *PROMISE* of the Jews, you see,
 Is *gone*, as they did fall !
 No *DAVID's CROWN* to them is found,
 As promis'd at the first :
 And far from *ME* they surely be—
 And now, I say, at last,
 From every word that's on record,
 My Gospel must appear ;

And far from ME my saints I see,
 Believers do appear
 Far from MY WORD that's on record,
 Far from the TRUTH to stand,
 Far from the SPIRIT of the LORD,
 I see, throughout the land !
 Then far from ME they sure must be;
 MY PROMISE who can claim,
 That now MY BIBLE will not see,
 The truth will not maintain?
 Their sons are gone, I say, like him;
 Their evil doth abound ;
 I know that many righteous men
 Like ELI now are found ;
 Their sons do turn against ME strong,
 Yet them they'll not reprove ;
 They'll find the time, before 'tis long,
 That I shall shew MY LOVE
 To such, they'll see, as honour ME,
 My favours to implore ;
 And then their REFUGE they may see,
 To flee and sin no more ;
 But if they'll not, they'll see their lot—
 The *righteous Men* will fall ;
 For out their memories I shall blot,
 I now do tell you all :
 For I'll appear to answer here,
 My Gospel it must come,
 The every mystery for to clear,
 This way I'll answer Man."

THE SEALED BEING PRESENT AT THE TRIAL.

August 15, 1804.

Information to those of the sealed number, who wish to be present at the Trial; as no one is to be refused admittance; being the principal part of a Letter, written to Mr. Hirst.

The following remarkable communication is now ordered to be printed. It is in answer to the following dream of Joanna's:—I dreamt that I had a large cloth full of eggs, and was going to put them up in a cart, without the cloth being tied, and soon as I let go the cloth, the eggs began to turn about the cart, and I began to pick them up,

put them into a very large jar ; there was a woman on the other side of the cart, and I told her to pick them up also, which she did ; but the eggs rolled so fast, that I thought the greatest part of them were dashed to pieces, though the woman and I were as expeditious as possible to pick them up ; yet with all our industry, we could not save the whole, and I was sorry to see so many broke in pieces.

THE ANSWER OF THE LORD.

“ Now I will answer thee this simple, foolish dream, that thou never thought worth repeating or penning, before I brought it all to thy remembrance, and ordered it to be penned. The eggs are the sealed people ; those that were preserved whole, are those that keep their faith whole ; but those that rolled off and were broke in pieces, are those that roll off through unbelief and fall away ; and it is as much impossible to restore them, as it is to put an egg together after it is broken in pieces.

So here's the mystery of thy Dream,
That for the Sealed I'll explain ;
Into one lot they all did come,
And all their names were sign'd as one ;
But when they together do appear,
And all the books are open'd here,
Then many Seals they'll find are broke,
And they may tremble at the stroke,
To see thy Trial so come on ;
'Tis but the Egg of Faith can stand,
That like thy Eggs their Faith keep well,
The mysteries now I shall unfold :
For those whose faith did fall away,
And like thy Eggs their Seals do lay,
Broken in pieces, and not whole ;
I tell thee, like thy Eggs they'll fall.
So this to Hirst I bid thee send,
And let him shew it to thy friends,
That wish thy Trial for to see ;
With Seals that are whole to come to thee ;
No other way can they appear—
The eggs that fell were broken there,
And so I say that Men will fall,
That have not kept their Seals all whole ;
But they that have, and wish to come,
I tell thee, I'll refuse no man,

That the expences he can bear,
 And wish to see thy Trial clear;
 They are all welcome for to come
 And see what is the end of Man,
 That they that time will hear from thee;
 The shadow's deep they all will see:
 When thousands there did meet,
 Thou knowest the number it was great;
 The multitude might all command,
 The words that thou hadst got to say;
 And so thy Trial it will be,
 After some days when I appear,
 And in the SPIRIT enter there,
 My WILL and POWER for to shew,
 And mysteries great they'll see and know;
 But then I tell thee none can stand,
 That are not seal'd as I command.

The meaning of the multitude : when Joanna was at Halifax, in Yorkshire, at Mr. Jowett's, about this time last year, many people came from distances ; some said there were 15,000, others 9,000, and others 6,000 ; and Joanna believes the last number was within compass ; and is a shadow of her Trial.

Now, Joanna, thee I'll answer,
 As that day did then appear,
 When I do bring on thy Trial,
 So will Men be gather'd there:
 No house for thee, they all will see,
 Is large enough for Man;
 So in the Field they all must yield,
 And with thee for to stand,
 When I do come in SPIRIT strong,
 For all to know their doom.
 I tell you plain, ye sons of men,
 You cannot find a room
 That can contain the every man,
 That wish the whole to know;
 Therefore in public it must be done,
 And I shall order it so.
 When Men are clear the calling here,
 Is surely from on HIGH;
 And every truth I'd prove so fair,
 My friends may boldly say—
 " What Man can doubt we've now found out
 " The hidden mysteries plain?
 " We judg'd of God, but now 'tis know'd,
 " And this we'll now maintain:

" For all is true before our view,
 " And mysteries we discern'd
 " Much greater than we ever knew,
 " And now we bold can stand."
 This will be seen and known by Men,
 When I do strong appear;
 They'll know from HEAVEN the WHOLE was given,
 And nothing have to fear.
 Then thou must go, I tell thee so,
 To meet them in the Field;
 And then that day thy friends may say—
 " We know our foes must yield;
 " Our standing's strong, the time is come,
 " Our foes must all submit;
 " And CHRIST, we see, our KING will be,
 " We'll worship at his feet:
 " Because that Hell, we now know well,
 " Its power he will destroy;
 " And so bring forth a GLORIOUS EARTH,
 " That we might now enjoy
 " The PARADISE that is of CHRIST,
 " His Kingdom we see clear,
 " All things are open to our view,
 " Now what have we to fear?"
 Then will begin the joy to Men,
 To see the rebel cast;
 The mysteries here I shall not pen,
 That then they'll see to burst.
 So now tell all, they shall not fall,
 That strong in faith do stand;
 The Sealed Number may come all
 To judge thy written hand,
 That can appear, I tell thee here,
 When in the Field I call;
 That is the way, I now do say,
 That I shall clear the whole.
 So boldly stand, by my command,
 Those that their Seal have got;
 Those that have not, I'll tell their lot,
 Just like thy Eggs they're broke:
 And down they'll fall, I tell them all,
 None but the seal'd can stand;
 For in the Field the rest must yield,
 When I the foe condemn:
 Because, in thee they'll all find ME
 In POWER strong to break!
 And those that are thy enemies,
 I cannot one protect,
 I tell thee, there if they appear
 Into the Field to come;
 Because the foe that day, they'll know,
 Will feel MY POWERFUL HAND—
 To make him fear and tremble there,
 If he my friends molest;

'Tis but the Sealed I can spare,
 When in the Field I burst.
 So now if Men presume to come,
 Without a Seal appear,
 I'll tell them all their final doom,
 My fury they will hear;
 No friends to me, they all shall see,
 My anger it will break;
 My Kingdom here for to appear,
 My Kingdom you reject.
 Then how can I, who dwell on high,
 E'er vindicate my foe?
 If I screen Man, who against me stands;
 Satan may answer here,
 I must screen he, as well as they,
 My Kingdom they despis'd.
 Then how can Man the Trial stand,
 When Satan I chastise?
 He'th had his reign, I tell you plain,
 His ending's drawing near;
 And now discern, ye sons of men,
 And see my Bible clear.

Isaiah xli. 10—"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my council shall stand, and I will do all my pleasure."—Now go back to the beginning. *Genesis* ii. 18—And the Lord God said, it is not good for the Man to be alone; I will make him an help meet for him. *Chap.* iii. 13, 14—And the Woman said, the Serpent beguiled me, and I did eat. And the Lord God said unto the Serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Weigh deep the three following verses; then come to *Matthew* v. 18—For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Now I shall answer thee, as thou hast put one verse before the other, the last first; and the first last, just so stands my Bible, and just so was my heel bruised before Satan's head.

But when I come in power to Man,
 My Father's will to clear;
 The last is first, the first is last,
 And I'm your HELPMATE here.

I tell you plain, ye sons of men,
 The Woman nought can do;
 No; it is *ME*, the end you'll see,
 When I have all went through.
 So now for Man the time's at hand,
 Your HELPMATE shall appear—
 The SPIRIT'S ME, you all shall see,
 That will MY GOSPEL clear.
 The words I spoke, the way I act,
 Was ne'er discern'd by Man;
 Because this day to thee I say,
 I often stumbled them;
 Or how could I, who dwell on high,
 E'er save them by my Death,
 If they had known they had murder'd *me*?
 Mark what the Scripture saith—
 They did not know what they did do!
 To knowledge Men were dead;
 But now I'll bring ail to their view,
 For I AM the LIVING HEAD,
 That shall appear the whole to clear,
 They'll see MY SPIRIT strong;
 No enemy that day could bear
 Into the Field to come,
 So I'll end here, and say no more,
 But this I bid thee send;
 And now this answer let them hear,
 That wrote thee as a friend.

After this communication was written, the Spirit
 seemed to leave Joanna, and there was no further
 communication till half past six o'clock; the
 thoughts of her awful Trial seemed as though it
 was over her head, and greater than she could bear;
 and was answered with these words:

"Thy Trial there's no Man could bear,
 If I in SPIRIT was not there;
 But soon thy Trial will come on—
 Over thy head thou say'st 'tis come,
 Over thy Spirits to appear,
 And so thy doom thou'lt shortly hear."

Joanna being very faint, Townley persuaded her
 to take a little port wine. It was in a tea-cup, and
 she said to herself, when the wine was brought,
 "May I drink deep into the Spirit of Christ!" She
 immediately answered, "Wilt thou break that
 tea-cup as thou didst break the glasses? then I will
 break thy Trial from thee; for thou wilt break thyself

off from me." These words cut her to the heart, and Joanna thought she would sooner die as a martyr, than ever desert the Lord or his cause; so that she was fearful of letting the cup fall. As we were writing, she took up the book of the Flock of Sheep, and opened it at the place of Osmyn, which affected her heart deeply.

Now, Joanna, thee I'll answer,
 Let thy doubts and fears be gone;
 I that am thy every MASTER,
 Much like OSMYN now am come.
 'Twas thee to try, I now do say,
 I did thy grief awake,
 And shew'd thee of the awful day,
 That on thy head would break.
 I painted here, to make thee fear,
 What thou hast to go through;
 And then in sorrows thou wert found,
 I brought all to thy view.
 If thou would'st break ('twas I did speak)
 Thyself then off from ME,
 The Trial thou should'st never bear,
 That thou wilt shortly see.
 But then behind thou soon would'st find
 Thy ruin to appear;
 Because to ME thou'd prove unkind,
 My Cross thou could'st not bear.
 Then I must fall, I tell you all,
 As it was plac'd at FIRST;
 Orlando Osmyn's ruin sought,
 And so the end must burst.
 If thou had'st done as then I said,
 To break thyself from ME;
 But from the Parable that's here,
 I hold the hand of thee.
 It could not go, I well do know,
 For thou art in my hand;
 And so the Trial thou'lt go through,
 And by thee I will stand.
 So do not fear, thy Trial's near,
 But I shall thee support;
 My rival may thy heart ensnare,
 But he shall never hurt.
 I say, thy hand in MINE does stand,
 And I will guide thee through;
 Not all thy foes who're in the land,
 By Satan's arts can do.
 For every way, I now do say,
 I've tried thy every hand;
 And silent here I did appear,
 To see if thou would'st stand.

Oft to indite, when I'd not speak,
 The letters waiting here,
 For thou to send unto thy friends,
 But thou didst not appear
 To answer one, till I did come,
 And answers gave to thee.
 So where's the Man shall dare condemn
 A heart that acts like thee?
 Now I'll go on, from man to man,
 And all thy foes confound;
 And in the journal this must stand,
 For all to judge the sound.

Letters came from Mr. Hirst, and Mr. Senior, on Friday, August 10, 1804, which Joanna did not answer till this day. Yesterday, she said the letters must be answered, but as no communication was given her she could not answer them, so we did not write till half past six o'clock, and the Spirit of the Lord broke in upon her, and gave her an answer to Mr. Hirst's letter, which was finished this morning. After that, she had no communication till this evening, after the melancholy had seized her spirits; and one part of her melancholy sprung from our telling things of gipsies and people's telling of fortunes, which had been true; this worked a jealousy in Joanna's heart, that as knowledges had been given to them from a wrong Spirit, and thinking of her awful trial, how she should appear if there was a possibility of her being deceived; but as soon as the question was put to her, of breaking herself off, she trembled at the thoughts and burst into tears, and thought she would sooner die than run that fatal Lazard.

Now, Joanna, thee I'll answer:
 How can'st thou with them compare;
 All the WISDOM of thy MASTER,
 With the lying gipsies there?
 If ought be true, before their view,
 That Satan here did see,
 In them he'll speak, in them he'll break,
 For now I'll answer thee:
 As I do come, and in MY NAME,
 The words are spoken here;
 So Satan works the same with them,
 In things that he can clear.

So some things true, before their view,
 Satan by chance may know;
 Bring the Egyptians to thy view,
 What wonders they did shew;
 For to go on, as I began,
 By Moses to appear.
 So in the land they still do stand,
 By Satan's wonders here;
 But as to thee, let all men see
 The way that all's brought round;
 No Devil here thou hast to fear,
 For I am in the sound.
 The wisdom see brought round by ME,
 The lines that thou hast penn'd;
 And all thy footsteps let them see,
 Then wisely judge the end.
 Call back thy youth, and let the truth
 That did to thee appear,
 And every footstep thou hast trod,
 Let Men discern them here;
 Then they will see the mystery,
 What fortune teller's come;
 It is to tell the fates of all,
 And so I've answer'd Man.
 The fate of Hell to thee I'll tell,
 The fate of Man below;
 And can thy heart in grief now swell,
 To strike the fatal blow
 Upon the head of one that laid
 Thy soul in deep distress?
 But for MY PROMISE is thy plea,
 So calm thy grief to rest;
 For I'll appear, I tell thee here,
 Thy every wound to heal;
 And thou hast nothing now to fear,
 My power shall never fail
 To carry on as I've begun,
 And then the end thou'lt see;
 When every victory thou hast won,
 Thou triumph wilt with ME.
 So I'll end here, and say no more,
 But I must win them all;
 Because thy weakness they may see,
 When I do let thee fall;
 To be alone, thy grief to come,
 And Spirit thou hast none;
 Then let them see 'tis all in ME,
 To make the victory come.

THE EXPLANATIONS OF THE BIBLE are continued in the
 THIRD PART.

[Price Eighteen Pence.]

S. ROUSSEAU, Printer,
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TRUE EXPLANATIONS

OF THE

BIBLE.

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### PART THE THIRD.

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Monday evening, Oct. 8, 1804.

JOANNA had been reading her Bible to *Judges* xiii. and deeply pondering in her heart how the Lord visited Man, from the beginning, age after age, and in what a familiar manner he was with men, made her call to her remembrance how the world had cried out about her writings ; some saying they did not believe that the Lord would condescend so to visit in the Spirit ; others saying, it is too low for a God. Here then they must deny the truth of their Bible, especially the books of Moses. And now I shall bring forward the Bible, from the first condescension of the Lord, after he had made Man. In *Genesis* ii. 18—And the Lord God said, it is not good that the Man should be alone ; I will make him an help meet for him. Here was his condescension in the beginning. *Chap.* iii. 9—And the Lord God called unto Adam, and said unto him, where art thou ? *Ver.* 10—And he said, I heard thy voice in the garden, and I was afraid, because I was naked ; and I hid myself. *Ver.* 11—And he said, who told thee that thou wast naked ? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat ? In reading this chapter through it appear-

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eth to me, that the Lord deals perfectly with men after the manner of men, and after the language of men : and with mercy mixed with anger, see in what manner the Lord speaks to Cain, in *chap. iv. 6*—And the Lord said unto Cain, why art thou wroth ? and why is thy countenance fallen ? *Ver. 7*—If thou doest well shalt thou not be accepted ? and if thou doest not well, sin lieth at the door. After Cain slew Abel, the Lord said unto Cain, where is Abel thy brother ? And he said, I know not : am I my brother's keeper ? And he said, what hast thou done ? the voice of thy brother's blood crieth unto ME from the ground. After the Lord had reproofed Cain, he said unto the Lord, my punishment is greater than I can bear : and the Lord said, no man should slay Cain ; and he put a mark upon him, lest any should find him and slay him. Here were mercies mixed with anger, both in the reproof to Adam and Eve, in casting the greatest curse upon the Serpent, and then next in his mercy, in giving Cain *room* for repentance. Then after the world had been near 2,000 years standing, and sin greatly abounded in the land, see how the Lord cometh to instruct Noah, in *chap. vi.* Hear what is said in *ver. 6*—It repented the Lord that he had made Man on the earth, and it grieved him at his heart ; and the Lord said, I will destroy Man. In *ver. 14.* he telleth Noah how to make the Ark, as a master builder would tell those he employed ; and perfectly as man would direct man, so the Lord directed Noah ; and directed him, in what he should take into the Ark. In *chap. ix.* the Lord spake with Noah, as man with man, when he tells him, the Flood shall no more destroy the Earth ; and said he would set his bow in the clouds—“*and I will look upon it that I may remember the everlasting covenant between God and every living creature.* Now see how the Lord condescends to talk to Noah, in *chap. xi.* when they were building the tower of Babel, to reach to the heavens : in what manner does the Lord

speak in *ver. 6, 7*?—Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Let us go down, and there confound their language, and that they may not understand one another's speech. Here the Lord speaks and acts after the manner of men. Again, in *chap. xii.* in what manner did the Lord appear to Abram, but as man speaking to man—Get thee out of thy country, try. *Ver. 7*—And the Lord appeared unto Abram, and said, unto thy seed will I give this land. In *chap. xvii.* it is said, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before ME, and be thou perfect. And I will make my covenant between ME and thee, and will multiply thee exceedingly. Here the Lord condescends to talk with Abram, as man would talk to man. If you go on in the chapter, where the Lord saith, thy name shall no more be called Abram, but thy name shall be Abraham; for a father of many nations I have made thee. And God said unto Abraham, as for Sarai thy wife, thou shalt no more call her name Sarai, but Sarah shall her name be; and I will bless her, and give thee a son also of her. Thus the Lord condescended to talk with Abraham, as man with man. In *chap. xxii.* HE trieth Abraham, by ordering him to offer up his son; and when Abraham goes through, the angel of the Lord called to Abraham out of Heaven, saying, (the second time) by myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. It is fruitless to go through with all the condescension of the Lord with Abraham, and how HE gave Abraham liberty to plead with HIM for Sodom and Gomorrah. Again how often the Lord appeared to Jacob, when he was distressed by his father-in-law.

Chap. xxxi. 3—And the Lord said unto Jacob, return unto the land of thy fathers, and to thy kindred ; and I will be with thee. And HE sent his angel through the journey with him : and the Lord visited Jacob, throughout all his troubles. Now when we come to Exodus, we see how the Lord visited Moses, in *chap. iii.* where the angel of the Lord appeared unto him in a flame of fire—Moreover, he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people, which are in Egypt. Here the Lord goes all through, reasoning with Moses, as man reasons with man. When he complained of his slowness of speech, did not the Lord send Aaron his brother to speak for him ? And the Lord gave Moses a Covenant of spiritual things, which was his command, and he gave him a Law of temporal things, in every particular as the kings of the earth make their laws, and in what manner they are to be punished for every law they break. In *Numbers xiv. 11*—And the Lord said unto Moses, how long will this people provoke ME ? and how long will it be ere they believe ME, for all the signs which I have shewed among them ? I will smite them with a pestilence and disinherit them. And Moses said unto the Lord, and pleaded for the children of Israel, saying, the Egyptians shall hear of it ; for thou broughtest up this people in thy might, and they will tell it to the inhabitants : for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, because the Lord was not able to bring this people into the land which he sware unto them, there-

fore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, the Lord is long-suffering, and of great mercy—And the Lord said, I have pardoned, according to thy word ; but as truly as I live, all the earth shall be filled with the GLORY of the LORD. Now if you go through all the books of Moses, you will find the Lord talked with Moses, as man with man. And in the book of Joshua, how the Lord visited Joshua. *Chap. i. 1*—The Lord spake unto Joshua, the son of Nun, Moses my servant is dead ; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I gave them. In *chap. x. 12*—Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon. And the sun stood still, and the moon stayed, until they had avenged themselves upon their enemies. Now if you go through the Bible, you will find that the Lord visited his people, to warn them, to direct them, to protect them, and to reprove them, throughout the Old Testament ; there he appeared visibly throughout, either by HIMSELF, or by his angels ; making men prophets, as they had no knowledge of any inspiration of the HOLY GHOST, before our SAVIOUR came upon the earth. Now our SAVIOUR's command is, to teach us to look for the HOLY SPIRIT of GOD, which is a SPIRIT *without* ; for know what our Saviour saith—the wind bloweth where it listeth, ye hear the sound thereof, but ye cannot tell whence it come, or whither it goeth ; so is every one that his born of the Spirit. Now the HOLY GHOST, which is called the COMFORTER, is to come in SPIRIT, and in POWER ; but it is not said he is to come in person, like the *visitation* of the LORD to the *people of old* ; for we do not read that the angels of the Lord were with the Apostles,

after our SAVIOUR'S Death, as they were with the people of old; or that the LORD appeared to them *after* HIS ASCENSION TO GLORY, as he appeared throughout to Moses in the Wilderness. The Apostles were taught to look for the visitation of the LORD from his SPIRIT; therefore St. Paul saith, quench not the Spirit, despise not Prophecies. The New Testament as much affirmeth, that the Spirit of the Lord shall be given to prophesy, and to know the MIND and WILL of God, by the POWER of his SPIRIT, by the influence of his SPIRIT, and by the visitation of his SPIRIT, as ever the people of old were taught by the visitation of the LORD, by his sending his angels *visibly* to the prophets; but our Saviour taught us, that the POWER of his SPIRIT *would be invisible*. So he that denieth the one denieth the other; and how can men pretend to believe, that the Lord would condescend to shew such wondrous visitation to Moses, so many times as he came upon the Tabernacle in Fire, that the children of Israel were afraid, and desired that Moses would speak to HIM; for if the Lord spoke to them, *they should die*? Then how can men be so ignorant, to think they can be fit for the Coming of Christ, and his Kingdom, before their hearts be prepared for his Coming, as the Lord prepared the heart of Moses to be able to bear HIS PRESENCE? The more I read the Bible, the more I am convinced that the visitation of the Lord must first come in the Spirit, to warn of his Coming, *before* HE cometh in MIGHT, MAJESTY, and GLORY, to act consistent with all the ways of God, throughout the BIBLE. How did the Lord try Pharaoh, before he destroyed him! But some will say, the LORD himself hardened Pharaoh's heart. I grant it. Now, before we pass judgment on these things, we must look at *the beginning*, lest we charge God foolishly. Consider what Pharaoh did in the *first place*; by arts he tried to kill all the male children of the Hebrews, by con-

sulting with the midwives; but when *private arts* would not do, then he made a public decree, that every male child of the Hebrews should be destroyed. Here he put his bloody practices into execution; and the LORD preserved MOSES *for his destruction*. Now, as *that* Pharoah died, so you might say, it was not for *his* destruction, but for the destruction of the Pharoah that came after him; but we read that he was *the same as the Pharoah before him*, and the groanings of the children of Israel grew greater and greater. So the *sin of one* rested upon the head *of the other*, to work wickedness, and act with cruelty. Then why should we marvel at the Lord's hardening his heart, that he might shew his visible signs and judgments in the land of Egypt, to punish the king and the people, for their cruelty to the children of Israel, and to prove to them, that there was a GOD in power, whom the children of Israel were called to worship; and whom they themselves ought to worship? Now remember what Pharoah said to Moses, *Exodus* v. 2—Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. Now we see from this, that Pharoah had no idea of a GOD in power, to punish his iniquities; neither had the Egyptians; for they belived none were in greater power than their *own wise men*, the sooth-sayers and magicians, who had power to work by enchantments. Therefore the LORD wisely hardened Pharoah's heart, *to shew them* the difference between the Power of God and the Power of Men that worked by the Power of the Devil; therefore the Lord hardened on his heart, to let him know who he was, and to convince the Egyptians of the folly of the wise men, that they trusted in. But how could this be done, if Pharoah's heart *had not* been hardened, to contend with the Lord, to make him know and feel *his power*, that it might appear visibly here upon earth? Now men do allow that there is a punish-

ment for sin after death, which they also allow to be just ; but where is the man that goes to see this punishment ? For it is of no use to the living ; neither does it turn any from their sins ! But when the Lord begins to shew his punishment and judgments *here upon EARTH*, then they turn many from the evil of their ways ; and they stand to posterity to shew the POWER of GOD, and his judgment. Therefore the things that I once marvelled at, why the Lord should harden Pharoah's heart, I now see DIVINE and INFINITE WISDOM in it ; for if the LORD had not visibly punished Pharoah in this world, no man would have thought of his punishment afterwards ; therefore, if we look back to the original crimes of Egypt, and their cruelty to the children of Israel, it was wisdom, justice, and goodness in GOD, to shew his public judgments to the world ; and that crimes like theirs should not go unpunished ; but had not the Lord raised them up to shew them, the world could never have known them. Now, when we trace the wondrous works of God throughout the Bible, they stand upon record, to shew the punishment due to sin in this world, which never would have been of use to man, if all had been punished in the world to come ; and if no visible judgments had appeared here, their punishment after death would be of no use to the living. Now if we look to *Turkey*, we see the wretched cruelty that is committed there ; yet till the Lord begins, by visible judgments, to shew his wondrous works and power, the Turks will have no more knowledge of God than Pharoah had ; for the death of one bloody monarch raised up another just as bad. Therefore, the LORD *must* shew his VISIBLE POWER in this world, that it might be made known in the earth, that there is a GOD, to reward the righteous, and punish the wicked ; therefore I see the WISDOM OF GOD in all his dealings.

THE ANSWER OF THE LORD.

“ Now, Joanna, I shall answer the pondering of thy heart, that thou art afraid to mention ; but as thou canst not conceal thy thoughts from ME, thou shalt not conceal them from the world ; for I knew every thought of thy heart, as thou wast reading through thy Bible, that if it was not from what I had revealed to thee before, to try *Satan's reign here* upon earth, that I might be clear to men and angels, of my first casting him out of Heaven, and at last to chain him to *utter darkness by himself*, thou shouldest have marvelled why I created Man at all, as all knowledge was in ME, that men would sin, and sin would bring upon them sorrow. These have been the ponderings of thy heart ; and that the revelation, which has been given to thee, is the *very thing that clears the JUSTICE of GOD in ALL THINGS* ; for without Satan's suffering, who is the origin of evil, thou couldest not see in thy heart why Men should be created to suffer ; but thou sayest thou art afraid, that thy thoughts have been sinful, taking in question the WISDOM of the MOST HIGH. Now I shall answer thee : the ponderings of thy heart are just ; for it was I that caused them to work within thee. It was never MY JUSTICE, nor ever MY DECREE to create MEN to suffer, and *free the author* that tempts them to evil ; yet Men are endowed with sense, and with reason ; and as thou sayest they had my visitation from age to age, to warn them, to teach them, to direct them, and to punish them, *visibly in this world*, that men might know there was a punishment due to sin ; therefore if men were determined to be rebellious, they ought to suffer for their rebellion ; and if men will give themselves up to hearts of cruelty, they ought to suffer for their cruelty ; and this in thy own heart thou sayest is just. And now I shall come to the CREATION of MAN : What I said before he fell—it was not good for the MAN to

be alone, I would make a helpmate for him. Now you say that helpmate caused the Fall; but by whose arts did she cause it? Thou sayest by the Devil. Then on *his head* she cast it; and on *his head* I placed it: But know, in the garden the TREE OF LIFE was preserved for MAN.—Now I shall go back to thy pondering thoughts of the CREATION. For as I hardened Pharaoh's heart, to shew my visible judgments in this world, so I put ponderings in thy heart to answer the world at large thereby; for thy thoughts are the thoughts of thousands—*why did I create Man to be miserable?* I answer: I created Man to be perfect in happiness; and perfect in happiness are millions, which will be till time is no more; then their happiness and heavenly joys will be visibly seen. Then why should I keep back that happiness from Man? Or why should I not create a race to be happy, because all would not accept that happiness? Now I shall come to the FLOOD. When the whole world was hardened in sin, and their hearts were bent to do evil, would my prolonging their lives have been a blessing to them, that they might add sin to sin, and make their punishment the greater? Thou sayest no: then where was the difference of my putting a stop to their sin in a day, that they might encrease no more in it, or letting them live a little longer in this world, and so cut them off one by one, without any visible sign? Would their punishment have been the less? I tell thee, No; but now as I cut off the race of Man in a day, that had none of MY SPIRIT within them, so will I cut off all the *powers of darkness*, whose *spirit* is opposite to MINE: and as I saved NOAH in the ARK, wherein MY SPIRIT dwelled, so will I preserve men who long for MY SPIRIT to be within them; and as I told NOAH how to make the ARK, so I have told thee every particular, how to make the ARK of the NEW COVENANT that is between God and Man; and how I shall *destroy all the works of the Devil*.

Know what I said to NOAH after the flood, I do set my bow in the clouds, and it shall be for a token of a covenant between ME and the earth. Now mark my next visitation to Man—Let us go down and there confound their language, that they may not understand one another's speeches. Then followeth my visitation to ABRAHAM, and the great Promise I made to him, for his Obedience. Then followeth my visitation to JACOB, and to JOSEPH. *All were blessed* through the obedience of ABRAHAM, till it came to MOSES. Then a king rose that knew not God; then came on their afflictions; and then came their deliverance. And now I tell thee, the Type of Pharaoh is already began in Satan: my commands have been obeyed as they were by NOAH, when I destroyed the world of sin; and now I will destroy the *Man of Sin*, which is the Devil, with all his host, and all his power; as I destroyed Pharaoh, and all his host, *for pursuing after the children of Israel*, so will I overthrow Satan for pursuing those whom I forbid. For the perfect obedience of Abraham, Isaac, and Jacob, has been here; and in this perfect and true obedience all the families of the earth SHALL BE BLESSED, that will join with thee; let them be as the HEART of ONE MAN united together in faith; and I will free them, as I freed the children of Israel; for I told thee, that was a Type of the LAST DAYS; and know how Pharaoh was destroyed, that pursued after them, and how I destroyed their enemies, that were before them, who had no knowledge of a God.

So here the Type stands deep for Man—
Thy pondering thoughts I shall go on:
Thou judg'd it cruelty in ME,
When all those nations thou didst see
That by the Jews I did cut off,
And so their kings I brought to nought,
And all their people I did slay;
Thou judg'd it hard my hand did lay—
But I shall answer as before:
In nought but sin they did appear,

And if their lives I had prolong'd,
 I ask what good to them 'twould done ?
 Because thou knowest that all must die,
 And in the grave forgotten lie :
 And so in death they did appear ;
 But they are not forgotten here,
 Because it stands upon record,
 The wondrous working of the Lord ;
 When that my people I did free
 Behind I drown'd their enemy,
 And then before them I did go,
 Till I'd destroy'd their every foe.
 Now here's *the shadow of the last* ;
 The Type stands deep how I shall burst ;
 Now I am come to make an end,
 This is the way the whole shall bend.
 The enemy doth now pursue,
 As Pharoah did at first ;
 Because that *ME*, he well doth know,
 I'm come to lave him cast,
 My friends to free from misery,
 But he'll not let them go ;
 But doth pursue, I well do know,
 Like Pharoah he doth do ;
 But I'll go on the same with him
 As Moses did at first ;
 I tell you 'tis my strong intent
 That way it now shall burst ;
 The shadow there that did appear
 Shall now be done for Man ;
 And *Satan* is the *Pharoah* here,
 And so his doom shall come ;
 And so behind, they all shall find,
 Though he do follow close,
 I tell thee, now my every mind
 Is to destroy his host.
 Then I'll go through, they all shall know,
 And smite the foes before ;
 For every nation now shall know
 Their end is drawing near.
 The Promise great, without deceit,
 Shall surely come to Man ;
 For Abraham's faith, I now shall clear,
 In thee it hath been strong ;
 Then Isaacs see, and Jacobs be
 Now joined with the word,
 And in obedience I do see
 How they believe their Lord.
 So Jacob's sons they now may come,
 Believers may appear ;
 They'll find my Promises are strong,
 As I have spoken here.
 And so the lands they now do stand
 Like Israel's chosen race,

That I'll redeem from Satan's hand,
 For so the end shall burst;
 So be belied, you all do find,
 Like Pharaoh to pursue;
 And from the Type my Bible stands—
 Bring all before your view:
 The heathens here must surely fear,
 They'll perish like the kings;
 Because the likeness I shall clear,
 The ending of the thing.
 I tell you Men, for shadows strong
 My Bible came so first;
 And from the shadows I'll go on
 Till every likeness burst.
 When they were free you all do see
 What wonders I did do;
 Now I destroy'd their enemy,
 That was before their view.
 These shadows here I now shall clear—
 The nations do abound,
 But their destruction they may fear;
 My friends shall now be found
 My lands to claim, they shall be mine,
 My chosen to enjoy;
 And every Foe, they now shall know,
 I shall them all destroy.
 Now perfect as the Jews of old
 Mankind do now appear;
 For though the truth to them was told,
 Thou knowest, in deep despair
 Did many go, thou well dost know,
 Before they saw the end;
 Their unbelief they strong did shew,
 No wonders made them bend,
 The end to see in faith to me,
 And so to Man appear;
 Because the End they do not see
 Fulfilled in one year;
 Then they turn back, and they do droop,
 As Israel did of old,
 Thinking that I to Man must stoop,
 As I my mind have told,
 To tell them plain I shall redeem
 From every sore distress;
 They think it hasty must be seen,
 Or I do them oppress.
 So now I'll clear like Israel here
 My chosen Men are come;
 Josephs and Calebs I have here
 Amongst my chosen men;
 Their minds, I see, are bent in me
 The End for to go through;
 And others like the Jews they be,
 Their murmuring I do know.

Thou now seest Men like them become,
 And like the Jews appear;
 They think deliverance must become,
 If I have spoken here;
 If 't be not so they back will go,
 Ne'er wait to see the end:
 And from these shadows you must know,
 Just like the Chapters penn'd
 Do all appear, I tell thee here,
 Believers do complain,
 As their deliverance don't appear,
 The promis'd land to gain;
 They cannot wait to see their fate,
 Of what is hastening on,
 Though all the nations they do see
 In wars and tumults come.
 Then I'll go through, they all shall know,
 As I went through before;
 I surely will destroy their Foe,
 And bring him to the shore;
 So he behind his death shall find,
 Like Pharoah now to fall;
 The Foes before now in the war,
 I'll surely conquer all;
 The nations all they down shall fall,
 That will not stoop to me;
 The promis'd land I now shall call
 And to my people give,
 That Abrahams here in faith appear,
 And Jacobs to go on:
 From Isaac see the Type of me—
 I rose again for Man;
 So he the same, and Jacob came,
 And so I shall go on,
 Till Jacobs here do strong appear,
 And Josephs to be found;
 And Moses see the Type of me,
 How that in every sound
 I visit there, let Man see clear,
 And so I'll visit on,
 Till all my Foes destroyed are,
 My Kingdom then shall come.
 The Shadows first to them did burst—
 But Satan was not bound,
 And so their pleasures did not last;
 They sinn'd in every sound.
 But now I'm come to make an end,
 For to destroy their Foe,
 And I'll bring in a happy reign,
 My chosen friends shall know
 That from the first the whole must burst,
 As it did then appear;
 It was to bring it to the last,
 My Bible stands so there.

So every land see how they stand,
 And every shadow see;
 Satan is bound by my command,
 My Sealed people be,
 Like Israel there do some appear
 To murmur at my Word;
 They judg'd deliverance it was near,
 And then fell from their God;
 Because too soon, I say, ere noon
 They judg'd the day must end,
 That all these wonders I must do,
 No longer they'd depend,
 To trust in ME, I plain do see,
 So Israel's seed is here;
 Joshuas see, and Calebs be,
 In faith do some appear.
 So every sign call thou to mind
 As thou hast ponder'd through.

THE GOSPEL OF ST. JOHN.

John iii. 14, 15, 16—And as Moses lifted up the Serpent in the Wilderness, even so must the SON OF MAN be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

THE ANSWER OF THE LORD.

“Now I shall answer thee from these words. They stand perfectly to the Gentiles as the Law did to the Jews, to all them that believed in ME, and relied on ME for Salvation; but now is coming the FILMENT of MY DEATH, to bring in MAN'S REDEMPTION. Now come to *verse* 17—For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Then now answer ME, ye worldly wise men, how the world can be saved through ME, if I do not destroy *all the works of the Devil*, as is prophesied of ME; and as I said I should come again, and take away of my Kingdom all that offend? Those that are not believing in ME for Salvation, *without* believing ME for Redemption, are like the sons of Eli, who

pretended to offer the sacrifice, but not according as the LORD had commanded them; for though they were the sons of Eli, yet they were sons of Belial, that knew not the LORD. Now perfectly so is it with the GOSPEL; for though men profess to be children of those that believe the Gospel, and the Apostles that brought in the Gospel yet, they are as far departed from the Gospel, as Eli's sons were departed from their father, and from all the ordinances of the Lord; and so they are departed from the Gospel. Now what honour do men bring to ME, to say, I died a shameful Death on the Cross, to cast out *all the Jews*, and *bring in a few people* to believe in ME, and save a few that are righteous? Were not the righteous saved before? Where is the merit you make of my Death and Sufferings, that the world through ME might be saved? Then know, if the world be saved through ME, I must destroy him that hath the power of Death, which is the Devil. Then are you not like Eli's sons, that know not the Lord, nor the power of HIS MIGHT, neither will you give ME the honour due unto MY NAME?

For now to Man I here shall answer:

From the LAW and GOSPEL see,

I that am thy every MASTER

Now will fully answer thee.

As 'twas before doth now appear,

And Eli's sons are come;

My HONOUR they will never clear,

The way Men now go on.

My GOSPEL TRUE before their view

They never will allow:

That what I said I'd surely do—

Vain mortals tell me how

You can believe one that deceives,

You say, in every word?

For if MY GOSPEL do stop here

You cannot prove the BREAD

Came down from HEAVEN, for Man was given

To be the BREAD of LIFE,

That is for all, when I do call,

To end your every strife.

So answer here, let men appear,

My Gospel let them see;

Then tell ME how they'll battle here
 My SPIRIT cannot be
 So strong with Man, when I do come
 To make the final End?
 For in MY GOSPEL must be shewn
 My SPIRIT I should send."

John xiv. 16, to the end.—And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. At that day ye shall know that I am in my Father, and ye in me, and I in you.—He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—These things have I spoken unto you, being yet present with you.—But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—And now I have told you before it come to pass, that when it is come to pass ye might believe.

THE ANSWER OF THE LORD.

"Now let the world answer me, whether they think these sayings of mine alluded *only* to my disciples? or whether they think they were spoken for believers to the End? Know, I said I am with you to the End; but was I with my disciples to the end of *their* lives in the body? Thou answerest, No; then it is the SPIRIT that I must be with you in the End; and how can men allude my sayings to my disciples? For know, I answered, if a man love me, he will keep my words. Now if I spoke thus *ONLY*

reproved. *Chap. iv. 14*—Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

THE ANSWER OF THE LORD..

“ Now, Joanna, stop with these words; as these are words no man understood, what that water meant; for all who have believed in ME have been thirsting for water or something to drink. But now I shall go back to the beginning. I came to be a light to lighten every man that cometh into the world; but can you say, every man that has come into the world already is enlightened by ME? or walketh in that light? I tell thee, No; I was in the world, and the world knew ME not; but as many as received ME, to them I gave power to become sons of God, even to them who believed in MY NAME. But how do men believe in MY NAME? Do they believe I am the Lamb of God that taketh away the sin of the world? And were the sins of the world ever taken away? Then know, O man, if I come to take them away, I must FULFIL MY COMING and take them away. Therefore I said, ye must be born again; and what is born of the flesh is flesh, and what is born of the spirit is spirit. Now when I come to destroy the works of the flesh, that the *Devil hath worked* in the hearts of men to set them to do evil, and place MY SPIRIT within them, then they will be BORN OF THE SPIRIT, which is of GOD, and not after the flesh, *which is the Fall of Man*. But he that doeth evil hateth the light, and loves to abide in the *Darkness of the Fall*; but he that loveth the LIGHT, and wishes to come to the TRUTH of MY GOSPEL, he will come to the LIGHT of the TRUTH, that the truth may be made manifest that the work is wrought in GOD for YOUR REDEMPTION. And this is the fountain of LIVING WATER, that if a man drink thereof he will thirst no more; for when

the wells of salvation are come to men, then will rivers of joy be flowing within them; and they will not be thirsting like the children of Israel, that thirsted to go back to the flesh-pots of Egypt; neither will they be thirsting, after Gods to their hurt; but when they have drank deep into MY SPIRIT, in my Spirit they will long to ABIDE, and thirst no more to depart from it; for then they will find that GOD is a SPIRIT, and they will worship HIM in SPIRIT and in TRUTH; and know that CHRIST is the SAVIOUR of the world: for I come to seek and to save *that which is lost*; and *Man was lost by the Fall*; but know that I come to REDEEM them *from the Fall*; therefore, I said I should give them LIVING WATERS, to thirst no more. Now I tell thee, these things were not understood; therefore the Jews persecuted ME, and sought to slay ME, because I did many miracles on the SABBATH, not considering that the Son of God was Lord of the Sabbath. But when I come to fulfil the Sabbath, to make it a DAY OF REST for MAN, and make that day a THOUSAND YEARS; then they will know I AM Lord of that thousand years; therefore I worked many miracles on the SABBATH DAY, to shew how I should deliver my people, and how I should hail them, for THAT DAY that is at hand, the SABBATH, a REST for MAN! and that Sabbath shall be a thousand years, wherein *every day* shall be a DAY OF REST; as I worked my miracles without making any distinction of days, so shall perfect happiness flow to Man *without distinction of days*; for every day shall be a day of rest: that meaneth, they shall rest from sorrow, they shall rest from sin, they shall rest from pain, and from sickness, they shall rest from strife and from contentions, they shall rest from wars and tumults. Then they may see the TRUTH of MY GOSPEL—that now I have given them the fountain of LIVING WATERS; it is a well of JOY, a well of SALVATION, that they may thirst no more, when they are called with an EVERLASTING CALL, and saved with an

EVERLASTING SALVATION." *John v. 44*—How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

"Now I shall answer," before thou goest further: if ye seek the honour of men, the honour of men *must perish*; but if ye seek the honour of God, then you will believe in all HIS WORDS, and be looking for the honour that cometh down from above: that is the honour of his WORD, the honour of his TRUTH, the power of HIS SPIRIT, that God might be all in all. And when God is all in all, then know the works of the Devil must be destroyed; for how can a man be all in all while he hath a rival standing between? And the *rival stands in Satan*, between GOD and MAN."

Chap. vii. 4—If thou do these things, shew thyself to the world; for neither did his brethren believe in him. Then said JESUS unto them, my time is not yet come. If any man will do his will, he shall know of the doctrine *whether* it be of God, or *whether* I speak of myself. The officers answered, never man spake like this man. Then answered them the Pharisees, are ye also deceived? Have any of the rulers, or of the Pharisees believed on him? But this people who know not the law are cursed. Nicodemus saith unto them, doth our law judge any man, before it hear him, and know what he doeth? *Chap. viii. 17*—Is it not written in your law that the testimony of two men is true? I am one that bear witness of myself, and the Father that sent ME beareth witness of ME. If the Son therefore shall make you free, ye shall be free indeed. He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then the Jews said unto him, say we not well, thou hast a Devil? Jesus answered, I have not a Devil; but I honour my Father; and ye do dishonour ME. *Chap. x. 4*—When he putteth forth his own sheep, HE goeth before them; and the sheep follow him; for they know his voice. A stranger will they not:

follow, but will flee from him; for they know not the voice of strangers. But ye believe not, because ye are not of my sheep; as I said unto you, my sheep hear my voice, and I know them, and they follow ME; and no man is able to pluck them out of MY FATHER'S hands. I and MY FATHER are ONE. Then the Jews took up stones again to stone him. *Chap. xii. 31*—Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto ME. *Chap. xiii. 19*—Now I tell you before it come, that when it is come to pass, ye may believe that I am HE. Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth ME and receiveth HIM that sent ME. *Chap. xvi. 7*. If I go not away the COMFORTER will not come unto you; but if I depart I will send HIM unto you; and when he is come HE will reprove the world of sin, and of righteousness, and of judgments; of sin, because they believe not in ME; of righteousness, because I go to MY FATHER and ye see ME no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but you cannot bear them now. Howbeit when HE, the SPIRIT OF TRUTH, is come, HE will guide you into all Truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and HE shall shew you things to come, HE shall glorify ME: for he shall receive of mine, and shall shew it unto you. *Ver. 24*—Hitherto, ye have asked nothing in MY NAME; ask, and ye shall receive, that your joys may be full. These things have I spoken unto you in Proverbs; but the time cometh when I shall no more speak to you in Proverbs, but I shall shew you plainly of the FATHER. At that day, ye shall ask in MY NAME: and I say not unto you, that I will pray the FATHER for you; for the FATHER himself loveth you, because ye have loved ME. *Chap. xiv. 26*—I have declared unto them THY NAME, and will declare it: that the love wherewith THOU hast

loved ME may be in them, and I in them. *Chap. xviii. 22*—When he had thus spoken, one of the officers struck Jesus with the palm of his hand, saying, answerest thou the High Priest so? Jesus answered him, if I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Pilate therefore said unto him, art thou a King? Then Jesus answered, thou sayest that I am a King; to this end was I born; and for this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth heareth my voice. *Chap. xx. 14*—She turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman why weepest thou? She saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him. Jesus saith unto her, Mary! She turned herself and saith unto him, Rabboni! which is to say, Master.

THE ACTS OF THE APOSTLES.

Acts i. 7—And he said unto them, it is not for you to know the times, or the seasons, which the FATHER hath put in his own power. But ye shall receive power, after that the HOLY GHOST is come upon you: and ye shall be witnesses unto ME, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly towards Heaven, as he went up, behold two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven. *Chap. ii. 38*—Be baptized in the name of JESUS CHRIST for the remission of sins, and ye shall receive the gift of the HOLY GHOST; for the Promise is unto you, and to your children, and to all that are afar off, as many as the Lord our God shall

call. *Chap.* iii. 19—Repent ye and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and HE shall send JESUS CHRIST, which before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. *Chap.* v. 16—There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them that were vexed with unclean spirits: and they were healed every one by the disciples. Then the High Priest rose up, and all that were with him, which is the sect of the Sadducees, and were filled with indignation, and laid their hands on the Apostles, and put them in the common prison. *Jer.* 28, 29—Did we not strictly command you, that ye should not teach in this NAME? and, behold, ye have filled Jerusalem with your doctrine. Then Peter and the Apostles answered, we ought to obey GOD rather than Man; and we are his witnesses of these things, and so is also the HOLY GHOST, whom GOD hath given to them that obey him. When they heard that, they were cut to the heart, and took council to slay them. *Chap.* xi. 1—And as I began to speak, the HOLY GHOST came on them, as on us at the beginning; forasmuch as GOD gave them the like gift as he did unto us who believed on the LORD JESUS CHRIST. *Chap.* xiii. 45—But when the Jews saw the multitude, they were filled with envy, and spoke against those things, which were spoken by PAUL, contradicting and blaspheming. Then PAUL grew bold, and said, the word of GOD should first have been spoken to you; but seeing ye put it from you andudge yourselves unworthy of everlasting life, lo, I turn to the Gentiles; for so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation

unto the end of the earth. *Chap. xiv. 2*—But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. But the multitude of the city was divided: and part held with the Jews, and part with the Apostles. *Chap. xv. 16*.—After this I will return and will build again the Tabernacle of DAVID, which is fallen down; I will build again the ruins thereof, and set it up: that the residue of men might seek after the LORD; and all the Gentiles, upon whom MY NAME is called, saith the LORD. Known unto God are all his works from the beginning of the world. *Ver. 8*.—And God, which knoweth the hearts, beareth them witness, giving them the HOLY GHOST, even so he did unto us, and put no difference between us and them, purifying their hearts by faith. *Chap. xix. 39*.—But if ye enquire any thing concerning other matters, it should be determined in a lawful assembly. *Chap. xxii. 7*.—And I fell unto the ground and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they gave him audience unto his words, and then lift up their voices and said, away with such a fellow from the earth; for it is not fit that he should live. *Chap. xxiii. 9*.—And there arose a great cry and strife amongst them; and the Pharisees part arose and strove, saying, we find no evil in this man; but if a spirit or an angel have spoken to him, let us not fight against God. *Chap. xxviii. 22*.—But we desire to hear of thee, what thou thinkest for us concerning this sect; we know that every where it is spoken against.

Now I am ordered to pen the ponderings of my own heart, in reading through *St. John* and the *Acts of the Apostles*; and I now say, as I have said before, the Bible is a Looking-glass for all men to see their own hearts, their own ways, and their own

conduct, by every different classes of people : but I bless God for the *Law that is made under the Gospel*, that liberty of conscience *is given unto every man*, that the malicious and wicked cannot vent out their malice by public rebellion, as they did in our Saviour's days. But yet, in reading my Bible through, I see a malicious spirit of rebellion, and unbelief, in every age of the world ; and just the same it is now, and ever will be, as long as the powers of darkness have power to work in man against God. Now I should think the Jews, many of them, and the Sadducees, to be possessed with Devils, if I did not see the *same Spirits* in men now ; but I see the world is just like the Jews, where doctrine is spoken against ; some despise it because it hath not the *general applause of the world* ; and thus appeared the manner of the *moderate* Jews, in the last chapter of the Acts ; and this appears like the *modern* Christians, in this age ; it is a religion that is *not fashionable*, nor *applauded* by the world ; therefore they will despise it. But when we come to weigh the Gospel, how it is spoken through of the HOLY GHOST being given to them that *truly believed in CHRIST*, and how our SAVIOUR promised to send it in HIS NAME, to be the COMFORTER and bring *all things* to your remembrance ; yet this was not fulfilled in the Apostles' days ; neither was it *promised all the restoration of all things*. Now if unbelief abounded in the days of our Saviour, that neither of his Brethren believed in HIM, what have I to marvel now, in such an age as this, when I hear of thousands mocking their Bible, turning it into every ridicule, while others think they have nothing to do but to trust in the merits of Christ, without striving to bring any HONOUR or GLORY to his NAME, by supporting that Gospel that others are mocking ? But how can men support that Gospel, when they do not believe it true ? And I am sorry to say, the people in this age are perfectly like those in the

days of our Saviour, when the officers said, never man spake like this man; and they answered, have any of the rulers, or the Pharisees believed in HIM? Just so is the world now; have any of the Bishops believed? have any of the rulers and the great men believed? If they have not, *those must be fools* who believe the visitation of the LORD to a *simple woman*, as the Jews thought they were fools to think the LORD would let himself down so low, that HE who was born of a *mean* virgin and laid in a manger, should be called the Son of God, and should humbly bear all the insults and ridicule of mankind, to be called the babbler, possessed with a Devil, and who hid himself when they went to stone him! This, by their worldly wisdom, could not appear to be the wisdom and power of a God; but how can man believe he would condescend to go through all the shameful treatment that he went through in this world, if he would not condescend to visit again in the SPIRIT, according as he PROMISED in the GOSPEL? For when HE speaketh of coming as the TRUE SHEPHERD, to be the Shepherd of all men, as *St. John x.* appeareth to me—HE putteth forth his own sheep, HE goeth before them, and his sheep know his voice. Now these sheep, it appeareth to me, are the true Believers, that believe in HIS *Coming* in the SPIRIT to fulfil the GOSPEL. He goeth before in SPIRIT, and they hear his voice; for that is the manner HE hath spoken of the SPIRIT, to be BORN of the SPIRIT, and *hear* the SPIRIT, as ye hear the wind. And he saith, I know my sheep and am known of mine; other sheep I have, which are not of this fold; them also must I bring in, and they shall hear my voice; and there shall be one Fold and one Shepherd? I laid down my life to take it again. Now when can men say, there hath been one Fold and one Shepherd? Do not men mock the voice of CHRIST *coming* to teach in the SPIRIT? Then you cannot say there is one Shep-

herd and one Fold to know his voice. You may say there are ten thousand shepherds and ten thousand folds, who preach different doctrines, one from another: and thousands of Arians, that preach against the Gospel. Then where is the *ONE SHEPHERD* and the *ONE FOLD*, which our Saviour affirmed should be? And to fulfil the BIBLE *it must be*, that all might be taught of the LORD, from the greatest to the least; and the fulfilment of the GOSPEL affirmeth it. But need I marvel of men's saying I have a Devil, when they said our SAVIOUR had a Devil and was mad? Why hear ye him? Others say, can a Devil open the eyes of the blind? these are not the words of him that hath a Devil. And perfectly so is the world at this day. Now let me appeal to the Christian world, whether they think every one should abuse our SAVIOUR, because the malice and unbelief of some were great? Should those that did believe desert him, because of his persecution? If they did their sins must have been of the deepest dye; or should Paul have given up the visitation of the LORD to him, because he was mocked and despised by the Jews, and suffered such persecution? or, because Festus told him he was beside himself and was mad? But did Paul give up to his words? Did he not answer, I am not mad, most noble Festus, but speak forth the words of truth and soberness? Now what would men think of Paul, if he had disregarded the visitation of the Lord, to please the *mad unbelieving* world? What profit is the world to him now? It is not all the praise and applause of man could have saved him in the hour of Death, or in the day of Judgment, from a fatal end, if he had drawn back. Then may I not say with Peter, who ought we to obey, God or man; judge ye? See the fatal end of JUDAS, who began to be a *man pleaser*; but what comfort did he feel from man, when he complained of his conscious guilt, and said he had sinned, in that he had

betrayed innocent BLOOD ? What was their unfeeling answer ? What is that to us ! see thou to it ! Now, here is the world in its true colours ; if they can tempt men to sin against light and knowledge, and afterwards find they have caused their ruin, by so doing, they only mock them for fools. This is the pondering of my heart from Judas ; and this would be my case was I to *deny* the visitation of the LORD, to *please* the unbelieving world, and conscious guilt begun to awaken me, that I could not bear the reflection of myself. Then the answer of the world would be just the same, and I should have no more comfort from the world now than Judas had ; therefore I look upon *every one as a Judas to me*, that wishes to persuade me to give up the visitation of the LORD, because they do not believe it. PAUL might as well have given up his visitation, because the Jews did not believe him ; the PROPHETS might have given up their visitation, because the world did not believe them : and I might as well give up the GOSPEL, because I heard it mocked by the *Jews*, and they did not believe it. For being formerly in company with six Jews, they brought forward their Bibles to prove our SAVIOUR *was not* the MESSIAH ; as they pointed out the manner of his coming to be according to the SECOND COMING, to be the PRINCE OF PEACE, and have the GOVERNMENT ON HIS SHOULDERS. It is fruitless here to pen the Scriptures they brought forward, to prove that the coming of Christ must be in HONOUR and GLORY to GOD, and to the REDEMPTION OF MAN, which I granted to be TRUE ; but they would never allow, that he must *first come to die for man* ; and the Prophecies that prophesied of his death they would *not allow* that they alluded to CHRIST ; and on being asked what they meant, they answered, they were chapters they never understood ; and *what they never understood they were not to look into*. And now I see the Gentiles are *just the same*. If

ask them what is meant by the COMFORTER being sent, which is the HOLY GHOST, whom the FATHER will send in HIS Name, HE shall teach you *all things*, and bring all things to your remembrance. Their answer would be like the Jews; if it did not allude to the Holy Ghost being sent to the Disciples, at that time, they did not know what it meant; and as they did not know what it meant, they would *not allow that any other should know*. So here stand Jews and Gentiles together; and I would as soon rely on the one as on the other; for he that will believe one prophecy and not another, *is no believer at all*. Now the meaning of the HOLY GHOST, the Comforter, being *sent* in HIS NAME, cannot appear to me to allude to the Disciples; because our SAVIOUR was *then present*, and taught them in his FATHER'S NAME, that he was the SON of GOD, which they believed, and received the POWER of the HOLY GHOST, as he promised them; then what *new* doctrine was then sent in HIS NAME, to teach them all things that concerned HIM? Do not these things allude to the END? Did HE mean his Gospel was *only* to his Disciples? or, did HE allude it equally the same to the generations that should arise *after them*, that were true believers in the merits of HIS death and sufferings, till HE had brought in all his Sheep as ONE FOLD? Then if it alludes unto all, HE saith I AM the VINE, ye are the branches; he that abideth in ME, and I in him, the same bringeth forth much fruit; for without ME, ye can do nothing; but HE saith, I will pray the FATHER, and HE shall give you another Comforter, that HE may abide with you for ever, even the SPIRIT of TRUTH, whom the *world cannot receive*, because it seeth HIM not. Here our SAVIOUR plainly affirms, that HIS visitation shall be in the SPIRIT, which no man knoweth, nor no man seeth; but HE says, it shall be with you, and shall dwell in you. Now whom can the SPIRIT of TRUTH visit to be

with, and to be in, but those that believe God is TRUE, the GOSPEL is TRUE, and that CHRIST will visit in the SPIRIT, according as he spoke in his Gospel? Now this have I believed, and this have I received; for in this manner hath all my visitation been, perfectly as our SAVIOUR spoke in the Gospel; but this the world cannot receive, because they *do not believe* what they cannot see; for being visited within by the SPIRIT of GOD, and the POWER of the HOLY GHOST, though our SAVIOUR affirmed it should be; yet it appeareth as erroneous to thousands, that profess they believe the GOSPEL, as it appeareth to the Jews erroneous to believe the GOSPEL at all. But I have not so learnt CHRIST, but believe his words to be TRUE, that HE is with his followers *to the end*, that believe in HIM. But how can a man profess he believes in the GOSPEL, and not believe one quarter what he said? Did not our SAVIOUR say, I come a LIGHT into the world, that whosoever believeth in ME should not abide in darkness? But if the judgment of the world be true, we must abide in darkness without the knowledge of GOD, without the KNOWLEDGE of CHRIST; or what HE meant by his GOSPEL, or what HE meant by his SECOND COMING, or what HE meant by so often speaking of *sending* the COMFORTER, sending the HOLY GHOST, sending the SPIRIT of TRUTH. For all these appear dark sayings to the world; so that through unbelief they abide in darkness; and will not come to the light, because from the GOSPEL they must be reprov'd: but shall we follow a multitude to do evil? Shall I blind my eyes and stop my ears, because the unbelieving world are determined to blind their eyes, that in seeing they will not see, nor in hearing they will not understand? Now in pondering through the Bible, I see the resolute spirits of men, that where they give Satan power to work in them, they are determined to be resolute against the TRUTH; for how did the

chief priests consult that they might put Lazarus to death, because many of the Jews believed on Jesus; when he had raised Lazarus from the grave? Now if this be the perverse hearts of men, it might well be said, cursed is man who trusteth in man, and maketh flesh his stay! Now how perverse were the Jews! when our Saviour cured a man who was born blind how did they try to confound the man, who was born blind, that he should not acknowledge that it was done by the POWER and GOODNESS of God! But remember the man's answer; if this MAN was not of God he could do nothing. But they answered, thou wert altogether born in sin; and dost thou teach us? and they cast him out. Now what a perverse spirit must have been in men, to cast a man out from among them, who believed in the LORD that had wrought so great a miracle upon him, and bestowed so great a blessing unto him; that he that was born blind should have the blessing to see the sun, which they themselves, though having eyes, could not see *by what sun* he received his sight! a blessing they could not give to him, yet it was a blessing they wished to take from him, by trying to fill his heart with ingratitude to deny the LORD that had opened his eyes! Thus, I see the perverse heart of man throughout the Gospel; and thus I see they are working with me, making my name out as evil, because I will not acknowledge unto the LORD, who has opened my eyes; for in a spiritual sense I was born as blind as the man, and I grew up blind as the man, *before* the visitation of the LORD came to me, to open the eyes of my understanding, and shew me the TRUE LIGHT of his GOSPEL, the TRUE LIGHT of the BIBLE, and the TRUE LIGHT of the PROMISE *that was in the Fall*. So I may say, like one that was dead, I am brought to life; for as the transgression of the Woman brought *Death* into the world, so the PROMISE of the LORD bringeth *Life* and *Immortality*.

MORTALITY to light. So because this truth shall not be believed, they would put me to death, as they wanted to put Lazarus to death! But these are my own ponderings, how much the world appeareth now like the days of old, and how they are *persecuting now* CHRIST COMING in the SPIRIT, the same as they persecuted at his being in the BODY; and as they persecuted his Disciples for believing in HIS GOSPEL; so they persecute those who believe in HIS SECOND COMING to bring in his KINGDOM of PEACE. Now as I see the perfect likeness, and all has happened as the Scripture foretellet, I would sooner give up my life than my writings; for I cannot give up my writings without giving up my BIBLE, as the truth stands so close together. Before our SAVIOUR came into the world in the body, his Death, Sufferings, and Persecution, were all foretold; and the same in the Scripture, it is foretold, the like persecution and unbelief would abound now that all these truths stand together. Then how can they fall without falling together? I shall say with ESTHER, I will go through to my Trial; then if I perish I perish: but how can I perish, trusting in the GOD of TRUTH, who has not told me any thing but what the Scriptures will bear HIM witness; though not understood by the wisdom of man, but known and understood by the wisdom of GOD, in what manner all these things should be fulfilled. Now what could St. Paul mean when he said, the heavens must receive him until the time of the restitution of all things? Then must not a time come, that the LORD will restore all things to Man, in that likeness and happiness he created him for at first? This appears to me to be the refreshing times, that St. Paul says shall come from the presence of the LORD, and he shall send Jesus Christ, which before was preached unto you. This was spoken by St. Paul *after* our SAVIOUR'S ascension to GLORY; so he could not speak of the age then present, that

Christ should come, and restore all things to Man; but he tells them to repent and be converted, that their sins might be blotted out when the time of refreshing did come. The more I read my BIBLE, the more I am astonished, how ministers can read their Bibles and not discern that the visitation of the LORD must come in the SPIRIT; and that CHRIST must come the SECOND TIME in the SPIRIT to establish his KINGDOM in RIGHTEOUSNESS and in PEACE, as HE taught us to pray for his Kingdom to come, and his will to be done on earth as it is in Heaven, which is spoken of throughout the Bible. But can HE warn of HIS COMING by the SPIRIT, to such as *do not* believe the visitation of the LORD in the Spirit? It would be like sending of Moses to Pharaoh, for their condemnation, and not for their salvation. Now as I find in the BIBLE I must go through evil report, and good report, have friends and foes, be persecuted and despised, and yet be believed and supported by those that go through the fire of men's anger and indignation; all this must be to fulfil the Scriptures, therefore I rejoice, that I am counted worthy to suffer persecutions for the sake of CHRIST. I see, in pondering through the Bible, how HE suffered persecution, ridicule, mockery, scorn, and contempt, to be counted a madman, a babbler, and having a Devil, doing his miracles by Beelzebub the chief of Devils; all this, and more, HE suffered for me, and for an ungrateful world, that is just the same *now* as it was *then*. And shall I forsake HIM also? No; sooner let me die by HIS CROSS than ever forsake HIM, or lose him from my sight; for persecution strengthens my faith; and if men would not believe in CHRIST himself, when HE was in the BODY upon earth *amongst them*, what have I to marvel, if they reject HIM *now* in the SPIRIT? For I see perfectly the same different spirit in men now, as there were in our SAVIOUR'S days. Now persecution was *not* in our SAVIOUR *nor* in HIS

DISCIPLES; for they went about doing good, and persuading men for their own happiness, to repent and believe in HIM who had POWER to save unto the uttermost; for *which reason* they were persecuted; and just so is the world now, that the LORD is come to warn men every where to repent, that HIS KINGDOM is at hand, that they may be able to stand, as good and faithful servants, to enter into the joy of their LORD at his coming; and be like the wise virgins, ready to enter in when their LORD cometh. Now for this merciful visitation, HE is mocked and despised by a persecuting and ungrateful world; and his servants are treated by the world *now* as they were in the *days of old*. Persecution has been throughout the BIBLE; for they that are born after the *flesh* persecute them that are born after the SPIRIT. So I am clearly convinced; the carnal mind, that is at enmity against God, will ever be at enmity against God, as long as the *Powers of Darkness reign*. These are my thoughts on reading the BIBLE, which men cannot explain to me themselves, neither will they suffer the LORD to do it. But shall I quench the Spirit, because man would persuade me? God forbid! who can answer for me at the hour of death and in the day of judgment? HE that can answer for me, and HE that can save me from the powers of death and hell, let him direct me; HE that can save me, let him instruct me; by my own Master I must stand or fall,

THE ANSWER OF THE LORD,

“Now I shall answer from the ponderings of thy heart; and begin from thy last words. By thy own Master thou must stand or fall. And thou sayest, HE that can save thee let him direct thee.—

Then surely I, who dwell on high,
Will now direct thy hand;
Thy Foes I shall make silent lie,
The Trial none can stand;

When I've went through what's in my view
 The Trial must appear;
 And then *shall see* they've mocked me—
 'Tis time for Men to fear!
 My Bible through I well do know,
 Men mock'd me at the first;
 And so my Gospel I went through,
 Men's mockery so did burst;
 Then shall I spare the mockers here?
 No; them I shall confound;
 And men shall tremble for to hear,
 They've mock'd in every sound.
 My Bible's true, they all shall know,
 As thou didst ponder on;
 Because thy eyes I open'd so,
 To see how all must come:
 Blind from thy birth thou didst express,
 And blind I say were all;
 The Scriptures no one could express,
 Nor yet explain the Fall.
 For to explain is what I mean
 By saying to *express*;
 But now 'tis drawing to the end,
 I'll boldly answer this;
 That all are blind, they all will find,
 And made so in the Fall:
 So from their birth they may *express*
 That they were blinded all,
 Never to see the mystery,
 The PROMISE *how it stood*;
 But those that say they've eyes to see,
 Did never once allude
 Back to the Fall the whole must call.
 Now I'll come to the blind,
 Who do appear to answer here—
 "The mysteries none can find;
 "Our Bibles here to see it clear
 "We never could discern
 "The way *that* PROMISE must appear,
 "Nor how the LORD did warn;
 "We could not see the mind of HE,
 "How he would all fulfil;
 "And of our Bibles blind we be—"
 So let the blind stand still,
 And they shall see the LIGHT from ME,
 Their eyes I'll open whole;
 But those that boast they've eyes to see,
 I tell them, down they'll fall.
 Thy pondering here from ME appear'd,
 'Twas I that ponder'd on,
 To let thee see my Bible clear,
 My Gospel how 't must come.
 So it is the *blind* the LIGHT must find,
 That *own* they cannot see:

For I shall open every mind
 That now looks up to ME.
 But those that boast, their light is plac'd
 In their *own wisdom* here,
 I tell them, 'blind themselves they'll find,
 When to the light they come.
 To see the blind the truth did find
 That ne'er did boast before,
 The light of men could make it plain,
 And all my Bible clear.
 For as thou dost say, this very day,
 My words to thee were TRUE;
 Those that believ'd came all from ME,
 Confess they did not know
 My Bible here to make it clear,
 Nor by *their wisdom* see
 Which way the mysteries I should clear,
 That in my Bible be:
 So thus have been, I say, blind men
 Confess'd it from the Fall;
 Not with their MAKER to contend,
 But when they heard my call,
 They wish'd to see their light from ME,
 And so the light is come!
 But those that boast they've eyes to see,
 Are much more blind than them;
 Because they boast where *wisdom's lost*,
 Just like the Jews before:
 And by their eye-sight they were cast,
 As they said they saw clear
 A Devil strong in ME was come,
 But knew not they were blind:
 The prophets they ne'er thought upon,
 Where they my *death must find*;
 'Twas all foretold, if they'd behold,
 My Prophets they were clear;
 But now the blind men you behold,
 Their eyes I open'd there,
 That said to ME they could not see,
 So I their light became;
 And so the fishermen did flee,
 And left their ships, 'tis known;
 From them they fled to follow ME,
 That were in knowledge blind,
 That did not boast just like the rest;
 The Pharisees you find,
 And rulers there, that did appear,
 Boasted in their own sight;
 And so, I say, they blinded were,
 They could not see the light
 That came from ME, they could not see,
 By wisdom they did fall:
 Men judg'd themselves as wise as ME,
 But now I tell you all,

My Bible here no man can clear;
 Nor did I place it so,
 That men such wisdom e'er should share,
 Till I'd destroy'd their Foe.
 If man could come in wisdom strong,
 To have it *like* a GOD,
 The words before ME let them come—
 Could I pronounce him dead?
 Dead to the *knowledge* of his GOD?
 And dead must man appear:
 And so from Lazarus, as thou said,
 That death I now shall clear:
 As dead as him all men have been
 To knowledge of their God,
 As in the grave when he was seen,
 And perfect dead 'tis know'd,
 Till I appear'd to raise him there
 And did his life restore:
 A *Type* for MAN they'll find it strong,
 For so I'll raise them here;
 And I've began to raise up men
 Out of their native dust,
 That they may see MY GOSPEL plain,
 And for my KINGDOM thirst.
 But men appear, as they did there,
 Wishing these men to kill;
 Because that no man may see clear
 I shall *avenge* MY HEEL
 On *Satan's head*, as it was laid—
 Thy pondering heart I see:
 What manner doth my Gospel break,
 'Tis all NEW LIFE to thee!
 Now thou seest plain, what I do mean,
 How I shall raise up Man
 From the *first death*, that was pronounc'd,
 And they shall know MY NAME;
 Like Lazarus here they shall appear,
 That men do say are dead;
 For to believe thy calling here,
 I'll raise them as I've said
 From *death* to LIFE, I'll end the strife,
 For so their life shall come;
 Though men do say, in death they lie,
 For to believe MY NAME,
 Or Spirit here, that doth appear
 In words spoken to thee;
 They'll find such wonders drawing near,
 Like Lazarus they will see,
 They were not dead, as then I said,
 Though dead they seem'd to men,
 That do appear to mock them here;
 But when their life do come
 To rise again and shew men plain,
 Like Lazarus all must be.

Rose from the *dust they fell at first*,
 And rise and live in ME.
 So I'll end here and say no more—
 Those that have eyes are blind,
 That boast my Bible they can clear,
 That every soul shall find.

Here ends Saturday night, October 13, 1804.



Sunday morning, October 14, 1804.

Now I shall answer, from the words that are before you, *Acts* iii. Now I ask them that boast they have eyes to see, what they make of this chapter? what they make of the time of refreshing to come? and what they make of the restitution of all things? Let this be answered by the learned; but I shall answer thee; and let them answer what is meant by these words—"When the Comforter cometh he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on ME; of judgment, because the prince of this world is judged; howbeit, when the Spirit of Truth is come, HE shall guide you into all Truth?" Let these questions be answered by the learned; and the following be answered by the learned—Now is the judgment of this world; now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto ME? These are questions men must put to the learned to answer; but I shall answer them to thee; but not to the world *till thy Trial is over*. So put down the chapters: *John* xii. 29, to 32—*Chap.* xvi. 7, to 15—*Chap.* xviii. 37—Pilate said, art thou a king? Jesus answered, thou sayest I am a king; to this end was I born, and for this cause came I into the world. *Acts* iii. 18 to 22. These are the chapters that must be answered by the learned. Now I shall begin with thee, from *John* x.—My Sheep know my voice; and there shall be one Fold and one Shepherd.

Now from thy thoughts thou ponderest here,
 I tell thee plainly I was near,
 Work'd in thy heart to ponder on;
 That the GOOD SHEPHERD now is come;
 And 'tis HIS VOICE that thou dost hear;
 A *stranger's* voice thou canst not bear,
 Whether of *Devils*, or of *Men*;
 That do against thy LORD contend;
 Because against ME they are come,
 That do condemn thy written hand.
 Now from the chapter all see clear,
 How all the hirelings do appear;
 The wolf is come, and they do flee;
 And so my sheep, I plain do see,
 The shepherds for them do not care;
 They all may flee and perish here;
 Then I'm the SHEPHERD now alone,
 Whose voice at first to thee was known,
 And so my sheep I'm drawing here,
 Into one Fold they must appear;
 Because these words were for the End,
 When I in SPIRIT did descend,
 To have my voice be known to Man,
 Then all my Fold I knew would come.
 And so to thee I answer here,
 'Tis the GOOD SHEPHERD doth appear,
 Whose voice to all men shall be known,
 That to the END 'tis surely come.
 They'll find the SPIRIT TRUE is here,
 Which they can't see, nor will they hear,
 Nor are they ready to receive
 The Bounty here that I shall give;
 For if that I was judg'd by Man,
 My judgment in the END must come,
 To have the prince for to be cast
 That in the world so strong did burst,
 To work upon the hearts of men.
 The prince of darkness had his time,
 And in this world he did appear,
 As though a prince he then was here,
 For in the people he did speak,
 And in his malice they did break;
 And so I say they lift'd me up,
 And on the Cross my Life did drop;
 But know, with it, I rose again,
 Then Death and Hell must sure be slain;
 For all men now I'll draw to ME:
 These that wou't come must surely flee,
 If with *their master* they will join,
 And with the *earthly prince* combine;
 Then with him they will surely fall,
 The *worldly prince*, I tell you all,
 As I was lifted on the tree
 And crucified, he now shall see

That I will cut him off the *same*,
 And all the world shall know **MY NAME**.
 For all men I shall draw to **ME**
 That *own they are blind*, and wish to see
 The meaning of my **GOSPEL** here,
 Their eyes I'll open to see clear:
 As I at first was lifted up,
 The powers of darkness so shall drop.
 For my Disciples at that time,
 Ne'er understood the words were mine;
 Like thy believers they appear'd,
 And wrong their judgment they drew hence;
 So **MY** Disciples did at first,
 When that **MY WORDS**, before them plac'd,
 They said that they did signify
 The death that I design'd to die:
 But ne'er discern'd the *words before*,
 What from **MY DEATH** should follow here;
 That all the world I'd draw to **ME**,
 The *worldly prince* cut off should be.
 But this was not discern'd by Man;
 As my Disciples' wisdom came
 For to compare it to my death;
 No man discern'd the words I said:
 And when my Bible I go through,
 They'll find thy pondering heart is true,
 And more in judgment to appear
 Than my Disciples *ever were*.
 For when the Apostles thou'st went through,
 I'll lay the whole before their view;
 My **HONOUR** they've not spoke like thee
 The world to blame, thy **GOD** to free.
 But with my Gospel I'll go on;
 I've shew'd my lifting up to man,
 That if my life I did lift up
 To bruise **MY HEEL**, the **HEAD** must drop,
 That did the Woman *first* betray—
 On *Satan's head* it now shall lay—
 For now the **COMFORTER** is come:
 But here's a mystery deep to man,
 By wisdom they can never clear,
 To say the **COMFORTER** is here,
 The world of sin for to reprove;
 They'll say—"What comfort, or what love,
 "Can in this **COMFORTER** appear,
 "When all the world's reproved here?
 "But how the righteous can they come,
 "To be reproved then by **HIM**?
 "And how can judgment then appear
 "To be reprov'd in comfort here?
 "But can the comfort of mankind
 "Come to reprove, our sins to find,
 "And tell us of our unbelief?
 "The **COMFORTER** must then bring grief—"

May be the reasoning thoughts of men,
 Till I the mystery clear explain
 To tell what righteousness is here;
 How with my FATHER I appear,
 Until the *End* was come to all,
 And then the COMFORTER shall call
 Men to the merits of MY BLOOD!
 And from the Spirit must be know'd,
 Perfect as men did judge ME here,
 My SECOND COMING I shall clear,
 The *worldly prince* I'll judge him here,
 As he in man did strong appear,
 To have my heel bruise'd at the first,
 But on his head it now shall burst;
 For he shall now be judg'd by Man;
 And to MY BIBLE they must come,
 To claim the PROMISE at the first,
 Then on his head the whole must burst;
 For so you all must judge him here,
 He did the *Woman first ensnare*,
 And then the PROMISE you must claim;
 So now be wise, ye sons of men!
 But how these things could they then bear
 To think that first they sufferers were,
 And all those comforts should not see,
 That would in after ages be?
 But had I plainly told them there,
 From Adam's Fall the thing was clear
 To have the COMFORTER to come,
 And Satan to receive his doom;
 Then they too hasty would begin
 To say we now will claim the thing,
 And ask the PROMISE then of ME.
 But how with them could I agree,
 Before the *whole* I had pass'd through,
 And prov'd MY BIBLE it was true,
 That *Jews and Gentiles* both might see
 The TRUTH in all was spoke by ME?
 So had they ask'd and I deny'd,
 They'd say the truth was not apply'd,
 For they to ask it in MY NAME;
 To bruise his *head* when first I came,
 As soon as he had bruise'd MY HEEL,
 I say, no comfort they would feel;
 If they had understood my word,
 They'd grieve I did not make it good.
 But now they'll find the TRUTH is come,
 In every truth to lead you on;
 For so MY SPIRIT doth appear,
 The truth in every thing to clear;
 And thou dost testify of ME,
 That nothing can be done by thee;
 Nor e'er these things didst thou discern,
 Till I in SPIRIT came to warn;

Or yet no PROMISE didst thou claim,
 Until I *bid thee in MY NAME*
 To ask a favour then of ME,
 That now your joy fulfill'd might be;
 Because thou ask'st the *very thing*
 That now the COMFORTER will bring,
 To be a comfort to mankind:
 But unbelievers now will find
 Their unbelief I shall reprove,
 Their want of judgment, and their love;
 And so the RIGHTEOUS may appear,
 They'll find reproof for *them* is near;
 For I'll reprove their want of love—
 My BIBLE'S TRUE I now shall prove:
 Unto MY FATHER I did go
 And gifts for men, they all shall know,
 That I'm receiving now for MAN;
 And so I tell you what's to come.
 In Proverbs I was speaking there;
 My GOSPEL they could never clear,
 The way I meant to make it good;
 My Proverbs no man understood—
 Then now I'M COME to make them plain
Without a Proverb unto men:
 Because I tell you, from the first,
 My FATHER'S WILL *by arts* was cast,
 And man no helpmate then did see—
 Only to help in misery!!!
 But now the FATHER I'll shew clear,
 He cast the *curse* on *Satan* there;
 But said, that it should bruise HIS HEEL,
 But now the FATHER I'll reveal:
 He said, that it should bruise *his head*,
 As he the WOMAN had betray'd.
 So now, I say, the day is come—
 Ask and receive, your joys be known,
 And ask the PROMISE *in MY NAME*,
 My FATHER never will you blame,
 Because *at first* it was HIS WILL
 The Serpent's heart *that way* to chill,
 But how can man so weak appear,
 To think I came to suffer here
 The mock and ridicule of men?
 Despis'd and mad was judg'd by them.
 A fool and babbler to appear—
 Could men so foolish judge ME here,
 That *this* would kindle love to MAN?
 Or reconcile a GOD to them?
 Or yet their sins to take away,
 Because so spiteful men did lay
 In *every thing* against ME there?
 And now *the same* they do appear;
 Then answer ME, ye sons of men,
 That for MY GOSPEL do contend:

If you can judge it wisdom here,
 This every mockery for to bear,
 Only to save a simple few,
 When they are dead to HEAVEN to go,
 For to be sav'd, as I did die,
 Because that they believ'd in ME?
 Then tell me, how you judge your God,
 If so my GOSPEL you allude,
 My death was only for a few,
 That did believe my GOSPEL TRUE?
 But now the few, let them appear,
 Believe it true, and then I'll clear
 My dying LOVE was then for MAN,
 To bind the powers of darkness down;
 That justice might appear in all,
 I died at FIRST to clear the Fall,
 To have the Serpent's doom to come,
 And so I shew'd MY LOVE to MAN!
 But you must judge it cruelty
 For ME to die and him be free,
 Because the PROMISE it was there;
 And now the PROMISE I shall clear,
 The WOMAN'S SEED shall bruise his head;
 And therefore in her I shall plead
 Until her seed do so appear,
 To join with ME, and join with her;
 And then MY WORDS you all shall see,
 You'll DWELL in God and God in yo;
 For then in ME you will abide—
 And mark from Pilate what he said;
 He ask'd ME, if I was a King;
 Then know the words I answer'd him;
 His words I did repeat again—
 Thou sayest that I am a King;
 And for this end I did appear*—
 I came the every thing to clear,
 And of the Woman I was born,
 That at the End it should be known
 That as a King I shall appear,
 And so my Kingdom I'll bring here:
 Because the truth shall now be known,
 I come the Serpent to unthroned;
 I come the truth in all to see;
 And as a King I come to be.
 So if the truth you now will clear,
 You'll say you wish MY VOICE to hear,
 That I might come and free the Fall,
 And in subjection now put all
 That do object against my word:
 I know of men what steps they've trod,
 And all their ways I then did see,
 And Satan's arts are known to ME,
 That your refreshing cannot come,
 Till Satan is subdued for Man;

* St. John xviii. 37.

† Acts iii. 19.

And then your PEACE I shall restore,
 And bring you safe on Canaan's shore,
 That is, I say, a happy land;
 For so my kingdom it shall stand,
 So now the time for all draws near;
 The FALL OF MAN I shall restore;
 And my refreshing joy shall come—
 Can this be answer'd now by man,
 How the refreshing can appear?
 Or all things now restored here,
 If I that power do not destroy,
 That did at first blast all your joy?
 No; I must free from Adam's Fall,
 If ever I restore you all;
 Therefore the Serpent must be cast,
 Before that joy to Man can burst;
 I tell you there's no other way
 Refreshing joys can come to ye;
 Or restoration to appear—
 My Bible there's no man can clear
 By wisdom for to make it good,
 Until the SPIRIT from your God,
 That is in TRUTH, do new appear.
 The Comforter no man can clear
 That ever it can come from Man;
 No; 'tis the HOLY GHOST must come,
 And by the SPIRIT from the LORD,
 I told you all, with one accord
 These Revelations all must come.
 My Gospel is denied by men,
 Though they're profess'd believers here;
 But their belief no man can clear,
 Because my Gospel can't be true,
 If that my SPIRIT do not go
 To warn you all, when at the end;
 For so my Gospel it is penn'd,
 My SECOND COMING to appear,
 In SPIRIT first to visit here,
 BEFORE from HEAVEN I do descend,
 As in my Gospel it is penn'd,
 For as the angels told them there
 I in like manner should appear,
 As they did see ME enter Heaven,
 Ascending cloud to them was given,
 For they to see ME to ascend,
 And so again to come to Man,
 You know the angels told them there *—
 Then why stand mortals gazing here,
 Judging all wonders they do see,
 When all before was spoke by ME,
 And my Apostles spoke the same?
 Then how can you this Woman blame,
 To testify my every word?
 You boldly now deny your Lord,

Because my Gospel is not true,
 If every knowledge is in you,
 Without MY SPIRIT to appear;
 The whole your wisdom cannot clear,
 Ever to make my Bible true,
 I know 'tis more than man can do;
 Because the COMFORTER must come,
 To prove the truth to every Man;
 And so MY SPIRIT must appear,
 The every mystery for to clear.
 Now from the Acts I shall go on:
 Now mark when Peter he did come
 Unto the Gentiles to appear,
 The Vision first I shew'd him there,
 How every Beast I did let down,
 And bid him kill was then my sound;
 But Peter answer'd ME—not so;
 Nothing unclean he'd eat, you know *.
 But know my answer that did come—
 What God has cleans'd let none condemn,
 Nor call it common, nor unclean.
 The Vision was a Type for men:
 Then to Cornelius he did go,
 And found the Vision to be true;
 And so the HOLY GHOST did come,
 When he'd baptis'd that very man;
 Upon Cornelius it did appear,
 And all his house the same did share.
 But mark and see the ways of man,
 How Peter they at first did blame,
 That he had so baptis'd the man
 That was not circumcis'd like them.
 For so the Gentiles they did blame,
 And therefore Peter did condemn,
 For to baptise them in my word;
 Because they simply judg'd the Lord
 Must be confin'd with them alone.
 And perfect so I say are men
 Now in this very age become;
 My mercies they do so confine,
 The Priests judge in heart and mind
 That unto them I all must give,
 The HOLY GHOST they may receive.—
 “But will the Lord so weak appear,
 “To cleanse a simple woman here,
 “That she might it receive the same?”
 No; here is wisdom men do blame,
 As they blam'd Peter at that time:
 But let them answer, like his mind—
 “If God in mercy doth appear,
 “To prove the HOLY GHOST is here,
 “Shall we withstand it from our God,
 “And say from her 't shall not be know'd?
 “Then sure our God we must withstand.

" And who are we, vain simple men,
 " For to withstand HIS every word ?
 " We see the truth in all is said,
 " So if the Lord hath cleans'd her here,
 " To shew the end to all is near,
 " That all the Beasts he'll *cleansc the same,*
 " The curse was fixt for to remain,
 " You know, upon the Serpent's head—
 " And there the axe she now hath laid :
 " Now if the Lord will cleansc the whole,
 " And make that poisonous Serpent fall,
 " Shall we complain 'tis come to she ?
 " God hath cleans'd she cleans'd must be;
 " And so the same he'll cleansc the whole,
 " If we rely upon our call;
 " Because the Gospel we see plain,
 " The HOLY GHOST must come to men—"
 For now I say to one and all,
 That in *the ending* so must fall
 On those that do believe MY WORD,
 Believe my GOSPEL what is said,
 'Tis but a shadow come to ONE;
 The HOLY GHOST to *all must come,*
 When I MY KINGDOM bring below
 You'll find your joys within to flow :
 For as the VISION did appear,
 The cleansing time for all draws near,
 That I will make my people clean,
 The power of darkness shan't remain
 To sting them by his poisonous spear—
 Another day I'll answer here.

ON THE CONDUCT OF THE REV. MR. POMEROY.

Thursday night, Oct. 18, 1804.

Joanna for many days hath been pondering over
 the whole of Mr. Pomeroy's conduct from first to
 last, which filleth her heart with two burning pas-
 sions too great to bear, when she reflects on him as
 being a minister that she once esteemed above all
 preachers, and thought him the first preacher in the
 kingdom, before she heard of Mr. Foley. Now
 when she reflects how much she respected him as a
 minister in his pulpit, and how much he acted wor-
 thy that character out of his pulpit in all his conduct
 to her, from 1796 to 1801, this filleth her heart
 with love and respect on the one hand, and makes

her tremble to come against him; but when she considers, on the other hand, the change that took place in him, and the work she is engaged in *is from the LORD*; and when he saw other ministers had taken it up and supported it, that he should then come against her, and publish that her works were from the Devil, which he before had denied were from the Devil; then to burn all her letters, that the Truth might not appear; turn her from the Sacrament; and now to write in the most spiteful manner against her; and she is compelled, for the Glory of God, and for the honour of her Friends that support the cause, now to come forward against him; this appears as a dagger to her heart. When she thinks of the beginning of his conduct, love and anger wounds her breast; she feels to pity him, and feels to be sorry for him; because she judges that Satan hath blinded his eyes, that in seeing he cannot see, and in hearing he cannot understand; therefore she feels pity mixed with her anger, that a minister like him, whom she once admired, she should now be compelled to come against. This is more than she can bear, unless the Lord supports her through. Nature is nature, and has her feelings: she has the honour of God on the one side, and pursuing a man on the other, whom she has looked on as his faithful servant. Thus is her heart torn with different passions; for she cannot give up the one without the other; she cannot give up the man without pursuing him with justice, unless she gives up the command of the Lord; and she would sooner give up her life than that; for what is honour, or her life, to disobeying the command of the Lord in love that astonishes her? Here she cannot draw back; and on the other hand she is forced to go forward against a man whom she pities, once revered and esteemed. But when she read his letter of abuse, she felt no sorrow but great and indignation, to think he should accuse

her so falsely and spitefully. This raised her anger to go through any thing; but when she began to ponder on his former conduct, it brought love and pity to her heart; and this causes the distress of her mind. If he had been all one way, she could have been all one way with him; but as he hath acted two ways, that causes two passions, which she can scarcely bear. Oh, that he had been either one thing or the other!

THE ANSWER OF THE LORD.

"Now, Joanna, I shall answer thee: Thy heart is like my heart, and thy feeling is like my feeling for as thou feelest love and anger for Pomeroy, calling to mind his former preaching and former conduct; just so is my feeling for thousands: for I have thousands like Pomeroy in the Kingdom, whose love and zeal for ME I once regarded, as they shewed their love to my coming in the Flesh; but now I am come in the Spirit, they persecute ME, as Pomeroy persecutes thee; and they wound my heart, and grieve my Spirit, as Pomeroy wounds and grieves thine. I am leath to come against them and destroy them; yet, for my own honour and great Name, I must come against them, and thou must go against Pomeroy: though I do it with reluctance, as thou dost by Pomeroy; therefore I shewed thee the Vision in thy bed. They were wounding ME, as Pomeroy is wounding thee; there is no man upon earth that hath wounded thy heart like Pomeroy; and now I tell thee, there is no man upon earth grieves my Spirit so much as these that profess a great love for my Name, as dying for their words and prayers were as well pleasing to ME as Pomeroy's preaching was to thee; but now they are turned as spiteful against ME, coming in the Spirit, as Pomeroy is turned against thee. But thy sorrow cease: this thing of Pomeroy I permit to bring it out to the whole nation at large; therefore I shewed thee the Vision of the Perspiration thou sawest ME in. Remember my cold sweat.

in the garden of Gethsemane, what I suffered for the unbelief of the Jews, by sweating as it were drops of blood ! and now I shewed thee, from the unbelief of the Gentiles, my sweats the same, and my hair wet with the dews of the night ; because they would not open their doors to let me in ; I shewed thee my leg, like thine, the wounds I daily receive from men through unbelief. This I shewed thee, before I had worked in thy heart the like feeling for Pomeroy ; for thou canst have that feeling for no man but he, who began in the Spirit and now seems to end in the Flesh ; but thy feeling could not be so great for him, if I had not softened thy heart to shew thee what I feel for Man.

So now within thou dost begin
 To ask how this can be,
 That I can suffer so for Man,
 As thou dost grieve for he ?
 I tell you plain, ye sons of men,
 My sorrows are the same ;
 You make me grieve, you'll not relieve
 My Burden now 'tis come ;
 My Burden here doth strong appear,
 As Man I'm come to free ;
 My Bible I have made so clear
 For every eye to see ;
 If men will come to be my friends,
 As friends they must appear,
 To know the Promise in the end
 The Woman this must clear.
 But see the Land how they do stand,
 Like Pomeroy to begin ;
 When first he saw thy written hand,
 Did he condemn the thing,
 To say from hell the whole did swell ?
 Thou knowest it was not so ;
 But now the truth to all I tell,
 When my friends strong did go
 To prove the whole, from me the call,
 And so they took it up,
 Then mark how Pomeroy he did fall.
 In unbelief did drop ;
 Because that he himself did see
 Cast out from being first,
 As other men with thee did join
 To have the truth to burst.

So thousands here like him appear,
 Their pride doth swell the same;
 Because that I did visit thee,
 And *to them did not come*.
 The pride of men doth thus begin
 By Satan's arts to swell,
 As every thing to ME is seen;
 But this to thee I tell,
 My Bible true before their view
 Could never come that way.
 No: 'tis the SPIRIT and the BRIDE,
 As I before did say;
 My Bible here I'll now make clear,
 The truth I'll now maintain,
 Though men like Pomeroy are acting here,
 To give ME *every pain*;
 Because my heel no man doth feel
 How it was bruise'd at first;
 And 'tis the Woman's claim must come
 To have the Serpent cast.
 But men appear like Pomeroy here—
 "These Prophecies we see;
 "But yet they never shall appear,
 "Our hearts inflam'd they be,
 "To see the call, how men do fall
 "To vindicate the WORD"—
 And in *their hearts* they've burnt the whole,
 The PROMISE of their GOD!
 They see the first like Pomeroy burst,
 Laid all before thy view;
 But I am come the truth to claim,
 Like Pomeroy men do do:
 Destroy it all, and *prove* the Fall
 Cannot be clear'd this way;
 But when my Bible forth I call
 I ask what men will say?
 Will they appear like Pomeroy here,
 In spite against their GOD,
 And say the Fall they'll never clear,
 The way that I allude?
 "No; it shall burn, our hearts we'll turn
 "Against our SAVIOUR there;
 "We'll never own the truth shall come
 "To have it so appear;
 "The Woman's Fall is cast on all,
 "And there it now may stand;
 "We'll burn the word that's on record
 "And so condemn her hand."
 Now I'll appear to answer here,
 Like Pomeroy men must do:
 Destroy MY WORD that's on record,
 And hide it from men's view,
 Ere they can come for to condemn
 My BIBLE is so plain.

Of every word that's on record,
 Can ne'er be prov'd by man;
 No other way, to thee I say,
 Her Promise must appear.
 But men, like Pomeroy, now do lay,
 My Bible they burn here,
 As they do say another way
 My Bible it is plac'd;
 The sorrows *all* must fall on me,
 And Satan never taste
 The blame on him, that did begin
 To *cause* her every Fall;
 But I do tell you, in the end
 The flames on all will fall.
 So Pomeroy here doth strong appear
 A Type before your view;
 And *different* passions do appear
 In thee I well do know;
 Thou lov'dst him *first* when he did burst
 In HONOUR to MY NAME;
 But when thou seest he all doth cast,
 And put thee so to shame,
 Then *anger* see inflam'd in thee,
 Thy passions they were strong;
 Because he burnt the TRUTH of thee,
 As unto ME 'tis known;
 Just so my WORD that's on record,
Professing Friends appear,
 They burn like he, I plain do see,
 And will not see it clear;
 My Bible's TRUE, before their view,
 And put into their hands,
 And yet like Pomeroy they do do,
 And will not let it stand.
 So ME they grieve, themselves deceive—
 The Type stands deep of he:
 Throughout the Land I see them stand
 To wound the HEART of ME.
 Believers here like him appear,
 That *once* believ'd MY WORD,
 A SAVIOUR I did sure appear,
 But ne'er believ'd my Blood
 Must now be laid, as then I said,
 Upon the Serpent's head:
 No; this they burn, the words they turn,
 For Satan *close* has laid,
 I say, to *all*; because the Fall
 Shall ne'er come back on he,
 And so like Pomeroy I see all,
 The Truth they will not see—
 "No: if we'll burn, and CHRIST may *mourn*
 "That he his Life laid down;
 "Unto him now we will not turn"—
 Like Pomeroy men are found!

But thou dost say another way—
 'Tis Ignorance blinds their eyes,
 Because my Bible they can't see
 To make them act more wise.
 And this I see as well as thee,
 In unbelief they go,
 Which now doth work my jealousy,
 My Spirit fill with woe!
 So thou'st complain'd the ways of men,
 And I complain the same:
 Bring forth my BIBLE, I demand,
 Or set it in a flame;
 One of the two I bid men do—
 Deny ME as a God;
 Or lay the truth before their view,
 And let my words be shew'd,
 That all is come, as *spoke* by man,
 And all as *spoke* by ME;
 My Bible must the Trial stand,
 Though burning hearts I see
 Are now *inflam'd*, as Satan's come
 Strongly to work in all:
 And just like Pomeroy men have done,
 The Truth they will not call—
 "We'll not appear to shew it clear
 "The Bible proves her wrong."
 No, no; the Truth they there do fear
 Doth justify her hand,
 Like Pomeroy's word upon record,
 That I first gave to he:
 He promis'd first the truth should burst,
 If so it prov'd to be;
 But when it came as in his hand,
 He would not see it plain;
 Neither the Truth would he let stand,
 But hide it all from Man;
 Just so *your Land* it now doth stand;
 My Shepherds do agree
 To burn my WORD that's on RECORD,
 The truth they will not see.
 But here within thou dost begin
 To say my Bible stands,
 As on record is every word,
 It is not burnt by men
 That do appear MY SHEPHERDS here—
 And this I know is true;
 Yet know from hell the flames do swell,
 And burning hearts I know
 He works in men, not to discern
 The Truth before them lies;
 They will not see how I do warn,
 Nor yet the Truth espy.
 So they do go, as he did do,
 For to deny the whole;

For Satan's arts before my view
 Do strongly work in all;
 He in a flame doth wish MY NAME
 In every thing to cast,
 But he shall see the TRUTH in me,
 For on him I shall burst.
 So now from thee I'll answer he—
 Of Pomeroy thou didst say,
 If he'd ne'er acted well to thee,
 In anger thou should'st lay
 For to go on against the man,
 Because thy rage would burn ;
 But as he acts two different ways,
 Thy bowels now do yearn
 Over the man, if he will turn ;
 And mine do yearn the same,
 I say, o'er men, if they will turn
 They'll know MY every NAME !
 For just like thee my heart they'll see,
 My passions here are two ;
 But where is ONE I now shall come,
 And hell shall find it so ;
 Because that there *no love appears*
 My anger to abate ;
 For him, like man, I cannot clear,
 He now shall feel his fate !
 For just like thee, all men shall see,
 My heart for all is come :
 And pen the words were spoke by thee,
 I'll answer thee again."

The words spoken by me this day were, that my heart was wounded with the two different conducts of Mr. Pomeroy ; because he had spoken well of me, as well as ill ; and he had used me with kindness, as well as ill-nature. But I said, if his conduct had been all of a-piece, like a preacher at Halifax, in Yorkshire, that would listen to no reason from his Bible, and would neither point out any thing from the books to shew wherein he condemned them, but aggravatingly and provokingly say I was a strumpet, without saying why or wherefore. Against such a man as that, I said I could come forward with the greatest pleasure ; because I could justly lay to his charge what he had laid to mine ; for he is an impostor, that condemns a thing he knows nothing about ; and will persuade others to be as blind as himself. So as I had never received any thing from that man, but impudent ridicule, it

would give me pleasure to come against him. Now though Mr. Pomeroy has ridiculed it the same at the last, yet he shews some excuse for his anger ; because his name is put in print, which he thinks I have disgraced him thereby ; and he is pleading his former kindness ; but forgetting what unkindness unbelief has brought in him. Therefore I pity a man that judges he has room for his anger ; but I cannot pity a man that has got no room at all for his spite and malice against me.

THE ANSWER OF THE LORD.

“ Now, Joanna, I shall answer thee. As thy different feelings are between these two men, so are my different feelings between men and devils ; for Satan cannot appear to say I have injured him ; for I tried his reign in Heaven, and I have tried it here upon Earth ; and his malice is against me, as the man's was against thee, without allowing any justice, or any reason.

Therefore against him I shall come,
As thou dost say, against the man
That thou in anger could'st appear
To meet thy bold accuser there ;
Because he nothing had to plead
Why he such unjust charge had laid
Unto a person he did not know,
Whether the thing was false or true ;
Or yet no reason would he see,
That he'd unjustly blamed thee,
A character he did not know,
And no offence to him didst shew,
Which justly made thy anger burn,
And so against him thou could'st come
In nought but anger to appear ;
And I shall fully answer here,
My anger men shall find like thee,
The truth they all shall hear and see ;
And Satan he shall find the same,
Though he's despis'd my every Name,
And he no more has got to plead
Than had the man from what he said.
So now let Satan to appear,
He'll find my anger kindled here ;
Because, I tell him, like that man,
Without his reasons, did condemn—

But Pomeroy hath condemn'd the same ;
 But know, he judg'd thou'dst spoil'd his name
 And made it odious to appear,
 Wherefore his anger's kindled here,
 So he hath some excuse to plead,
 As thou hast cast it on his head
 That he did support thy hand at first,
 And afterwards against thee burst,
 Which is no honour to the man ;
 So he'll reason for to come,
 While he in unbelief appears ;
 He may be angry and may fear
 His character will now be lost,
 To see his judgment all is plac'd
 So many years to lead thee on,
 And then against thee for to come.
 Now here's a Type stands deep for all ;
 I tell you, deeply from the Fall,
 It was of ADAM at the first,
 When with the WOMAN he was plac'd ;
 He never did condemn her hand
 Till he the Trial could not stand,
 And then he did condemn the TWO ;
 His MAKER strong before his view
 He with the WOMAN did condemn.
 And so like thee, in Love I came
 To bear the Blame that was cast at first,
 That on the Serpent it might burst ;
 For just like thee have I went on,
 To feel compassion still for Man ;
 Because I knew he was betray'd,
 As Pomeroy's blame thou'st often laid
 On other Shepherds that were near ;
 Thou know'st they made the man to fear,
 And so the pity came in thee,
 And so I tell thee it came in ME ;
 But now 'tis drawing to the end,
 In Love and anger I'll descend,
 I tell you, on the sons of men.
 Now if their Errors they'll see clear,
 And own in judgment they did err,
 They'll find my Love for to return,
 As thine for Pomeroy now will come,
 If he appears to clear the whole ;
 Thou'lt free the man, and cast his faith
 I know, upon another's head,
 Because the blame will so be laid ;
 And so I tell thee now of men,
 If they to clear the Truth will come
 To claim the Promise at the first,
 On Satan's head it must now be cast ;
 So here's a Type stands deep for Man :
 And Pomeroy must the Trial stand,
 Or else the Trial, all will see,
 Will be brought round to judge of he ;
 Then how can ever he appear ?
 His honour he can never clear ;

I tell thee, if he now stands mute,
 That he must perish with the root
 That did the Woman first betray ;
 Because on him the guilt must lay,
 For know he tempted thee to fall—
 This Type is deep, I now tell all,
 And therefore Pomeroy must repent
 That e'er his mind with man was bent
 Thy Innocence for to betray ;
 For close to him the Serpent lay,
 So he did tempt the Man to fall.
 The Woman's hand, I now tell all,
 Against the tempter must appear,
 And man must come his guilt to clear,
 That he was tempted to the thing ;
 I know, through ignorance all was done,
 And so I tell thee of the Fall,
 (It was through ignorance, I tell all,
 The Man and Woman were betray'd)
 That now I'll cast on Satan's head—
 But now thy pondering thoughts I see :
 If ignorance first in both there be,
 And I that ignorance cast on all,
 Then sure for pity Man must call,
 That all through ignorance were betray'd,
 And cast the whole on Satan's head.
 But to thy thoughts I'll answer here,
 That thy commands men ought to fear ;
 And I shall come to Adam's guilt ;
 By every one it was not felt
 For they to die in Adam's Fall,
 Because in ME they now live whole,
 Whose Sins by death I've took away ;
 And for the tempter now I say,
 Did he not tempt Men to the Fall,
 He'd tempt them worse, I tell you all,
Like fallen angels to appear,
 And then their guilt I could not clear ;
 But as his arts came round this way,
 The simple Woman to betray,
 Then I shall bring it on his head,
 As in the Fall it then was laid.
 So from the *Shadow* all must see
 The Type is deep of him and thee ;
 Because thou tempt'dst him at the first
 To take the good fruit as 'twas plac'd,
 And bid him judge thy written hand,
 Whether 'twas good as it did stand ;
 And so the fruit he did receive,
 And at the first he did believe
 That good fruit in it might appear,
 Before the world it mock'd him here.
 Now this was Adam's case at first,
 He took the evil as 'twas plac'd,
 When Eve had given it to his hand ;
 At first he did not her condemn,

Before that I condemn'd the whole,
 And then thou knowest the Man did fall;
 And so by Pomeroy doth appear,
 When men condemn'd thy writings here,
 He did begin to fall the same,
 And all thy Innocence did blame.
 So now the Trial let him stand,
 As he the woman so condemn'd,
 Against her he doth strong appear,
 Though he the fruit received there;
 Then by the fruit I bid him stand,
 And let the truth be shewn to Man.
 But this thou sayest he cannot do;
 (The fruit's destroy'd, I well do know)
 Then let him answer from the word,
 Whether he judge a thing of God,
 That he so easy could destroy,
 Or whether hell could this enjoy
 To make his folly to appear,
 If he in judgment did not err?
 Could Satan's wisdom brighter go,
 Than I by wisdom e'er could shew?
 If he by me was guided here
 In wisdom strong and spirit clear,
 Then he in wisdom should go on,
 Satan should ne'er condemn the man.
 This very way to have him cast,
 And prove his wisdom cannot last:
 No; here I tell thee it must fall,
 And Pomeroy stands a Type for all,
 Because his character is gone;
 And so I'll prove by every man,
 Their characters are gone the same
 That now thy written hand do blame;
 And so like Pomeroy they will fall—
 The Type is deep I tell you all;
 Though I've a heart to feel like thee,
 My Shepherds' folly I do see,
 How much like Pomeroy they are come,
 Yet I, like thee, shall all condemn;
 As for thy writings thou dost cry
 So for my Bible now I say,
 Let all my Bible to appear,
 And ask if they the whole can clear,
 When all is laid before their view?
 I know like Pomeroy they must do,
 To say that they have burnt the whole;
 Or yet deny it from the Fall:
 The Woman's guilt was never cast
 Upon the Serpent so to burst;
 So men like Pomeroy must appear,
 To say—"our Bibles we'll not clear;
 "Because we wish to keep them back,
 "The woman's promise may not break
 "With every truth surrounded here"—
 I ask which way can men appear

Their guilt in every thing to free,
 As they did cast their guilt on ME,
 And so upon the woman there?
 But now the woman's come to clear,
 I say, herself of every guilt,
 And on the man shall now be felt,
 That he by arts deceiv'd her here,
 And see if he himself can clear.
 I tell thee it can't be by man—
 The Trial Pomeroy cannot stand,
 To cast the blame upon thy head;
 For wrong like Adam all is laid,
 Because on thee he cast his fall;
 But I do answer now to all,
 The Fall of him ne'er came from thee,
 Which in the end they all will see;
 And so I say of Adam's Fall,
 I suffer'd wrong come all from Hell;
 But by the judgment Man did draw,
 I did submit, you all do know,
 And Satan shall submit the same;
 So men no more the woman blame,
 For I shall end it by these two,
 The Man and Woman in your view;
 And then I ask which Men will free,
 If they do prove the blame's in he,
 To cast it on the Woman's head,
 'Then on the Serpent it must be laid;
 For here's the ending of the Fall—
 The Type stands deep, I tell you all,
 If you the mystery can but see.
 'Tis deep of Pomeroy and of thee.
 But in the Woman now I'm come,
 For to condemn the Fall of Man;
 Or else I say the Fall to clear—
 Let Man confess that he did err,
 And then the tempter shall be bound,
 And own his guilt must now be found,
 He did tempt the Woman and the Man,
 For so by arts he laid his plan;
 And so he did tempt the Woman first,
 'Then on the Man he strong did burst,
 To have him cast his blame on ME.
 But now the ending all shall see,
 The Type of Pomeroy here goeth deep;
 Though in thy heart for him thou'st weep,
 But now I tell thee weep no more,
 If thou thy Saviour dost adore;
 Cast off the veil that stands between,
 Let no man have the heart of thine,
 That now to mockery all will turn;
 But let them know thy LORD is come
 In all his POWER to appear:
 His honour thou dost wish to clear,
 And by thy MASTER now thou'lt stand,
 Though thou dost grieve for fallen man;

But if his fall he'll not deplore,
 I bid thee for to grieve no more,
 Till he his folly do repent,
 And say his mind is fully bent
 To know wherein the fault doth lie;
 If that the calling's from on High,
 Then 'tis himself that he must blame,
 And so the tempter he will shame.
 So here's the Trial at the last,
 Thou knowest they judg'd the Woman first,
 And from the Serpent did her free,
 And said the fault came all from he;
 And now they judge her with the Man,
 Which of the two they most condemn:
 So if they free her from the two,
 The Fall of Man, you all must know,
 Must be turn'd back on Satan's head,
 And I, the advocate, must plead;
 For Satan first did work in Man,
 Mz and the Woman to condemn,
 That on his head it might not appear.
 The Type goeth deep; no man can clear
 How I these shadows all brought round,
 To prove the Fall in every sound;
 By Satan's arts came all at first,
 Though in the Woman he did burst,
 Yet in the Man he burst the same,
 I say, on Mz to cast the blame;
 And so in Pomeroy he did come,
 To make him then his Lord condemn;
 But when the truth that I do clear,
 Then Pomeroy he may stand in fear:
 And then the Abels I shall free,
 That do stand out in love to Mz.
 So here's a Type stands deep for Man;
 A simple way the Fall began,
 And so a simple way shall end;
 To bring it round was my intend,
 I tell you all, a simple way:
 Like the beginning this doth lay,
 'Twas for a simple thing at first,
 You say, that Adam he was cast;
 But yet you know he disobey'd,
 And brought my words upon his head,
 That I in honour could not clear;
 And now the same I answer here,
 How can my honour ever stand,
 To say that I direct thy head,
 And unto Pomeroy bid thee go,
 That he the truth might see and know?
 I bid thee put it in his hand,
 Then were the Trial he must stand,
 Or fataller now than Adam's Fall
 If he refuse his every call;
 Because, in honour as a man,
 If his writings can condemn,

In justice he must now appear
 To prove the truth was never clear.
 If he his honour now will free,
 He's compass'd round, I now tell thee,
 To act in honour as a man;
 Therefore the Trial he must stand.
 But if the calling is from God,
 He'd hide himself, it must be know'd,
 Because he wish'd not to appear:
 His nakedness he'll now see clear,
 How he is naked now to all;
 The Woman hath brought on his Fall,
 And this is done by my command,
 And so the Trial he must stand,
 Then he shall fall to rise again,
 If he come forward to contend
 It is the Woman caus'd his Fall,
 And prove his honour clear in all,
 Before the Woman he betray'd;
 And now she'll cast it on his head,
 And so his honour here is lost;
 But when the truth to him doth burst,
 He'll find his honour rise more high
 Than e'er before it here did lie,
 And see his standing more secure
 Than 'twas before for to endure;
 Because his standing is by me—
 The Woman's innocence shall free
 The every fall that is in Man,
 That now the Trial bold will stand;
 So thou of Pomeroy grieve no more;
 Canst thou believe thy God is here,
 And will not justify the man?
 If to the Trial he do come,
 And there confess his every guilt,
 The way at first his fears he felt,
 Then I will surely free the man;
 In Adam's fall he now doth stand,
 By Satan's arts that then were near,
 And so like Adam he did fear;
 As he was weaken'd by his fall,
 He hath no strength to stand at all,
 Till by my power I raise him up;
 So do not fear that he will drop,
 Because that I shall raise him so,
 In passions strong he'll see and know,
 And jealousy I shall alarm,
 And he shall fear that I do warn.
 So now in peace thy soul possess,
 And comfort now thy troubled breast,
 But sure thy sorrows I work'd so,
 That men from thee might see and know
 What sorrows I do feel for all
 That now reject my every call.
 So here of Pomeroy I shall end—
 Deep are the lines that thou hast pean'd,

I tell you, deep as none can see
 The Type of Pomeroy and of thee:
 A thing that I did first ordain
 To bring the Fall now back on men;
 And when that men do see it clear
 They must confess the Man did err,
 To blame his MAKER at the first,
 As Satan's subtle arts did burst
 Upon the Woman at that time,
 And Man as weak they all must find,
 As he was tempted so to fall—
 And now let Pomeroy judge the call:
 And so from Pomeroy I'll go on;
 He stands a Type to every man,
 Because his honour I'll not clear,
 Till he confess his Lord is here:
 And so I say of every man,
 Their honour I shall all condemn,
 As men condemn'd the honour here
 Of those that see the calling clear,
 Because their honour men judge lost,
 And proud against them they do boast
 And now as proudly I shall come,
 For to condemn the ways of man,
 That did begin to cause the Fall,
 Or say the honour's gone from all
 That did believe thy every word;
 They'll find the honour of a God
 Will now their every honour clear.
 Two ways you say the Woman here
 Hath took the honour all from man,
 Because my friends they here do stand,
 Like fools and mad-men they are plac'd,
 The way the world in wisdom burst;
 And so the Woman caus'd their fall,
 For so you know they're judg'd by all;
 Judg'd in all folly to appear,
 And so you see their fall is here,
 Plac'd by the Woman to be cast,
 And so the Fall they say doth burst
 Upon them by the Woman's hand;
 But here's a Trial none can stand,
 As all her foes are fallen the same,
 And she their conduct great doth blame,
 Which they by wisdom cannot free.
 Then now, blind mortals, answer ME,
 Why you your honour do not clear?
 You say two ways you're fallen here;
 Those that believe fall by her hand,
 (For so they're judged now by man)
 And those that don't believe at all,
 You must confess that great's their fall,
 If they their honour cannot clear.
 Then now I bid you answer here,
 Which of the two you judge to fall,
 He that can stand and boldly call

The Trial forward to appear ?
 Or he that saith " I cannot clear
 " The charges laid before my view ;
 " I must confess the whole is true ?"
 Then boldly tell me who doth fall ?
 It is the honour, I tell all,
 That now must free the Fall of Man,
 And say that boldly he can stand
 To say the Woman he obey'd,
 As in my Bible it is said
 That she her Promise there should claim ;
 For by it I shall Man redeem.
 When I do bruise the Serpent's head,
 Then Man's redemption I shall plead,
 And so the Woman hath begun
 To plead the Promise made for Man,
 And yet you say that she must fall ;
 Then now my Bible I do call
 To prove that you have plac'd it wrong ;
 Or else, like Pomeroy, you do burn
 The words are plac'd before your view,
 Because you will not own them true ;
 But I shall come and compass round,
 As in thy musing thoughts thou'st found
 A way herein to compass all—
 Thy friends can't fly ; thy foes must fall ;
 And so the Trial all must stand.
 I'll own thou'st prov'd the Fall of Man ;
 But as thou'st brought it round by me,
 The Fall of Man I'll surely free.
 That now comes forth to prove thy word,
 They'll prove their Fall came from the Lord ;
 Because that they did me deny,
 They'll prove their Fall came from on high ;
 But those that do believe thy word,
 They'll know their standing's from the Lord,
 And say I'm come to free the Fall,
 My Bible's true, they'll prove to all,
 Till every one is compass'd round,
 As in thy musing thoughts were found.
 A way, I say, to compass here,
 And so the ending will appear ;
 Because I say, I compass so,
 I've left no way for men to go
 Their every folly for to free,
 That mock the calling now of thee ;
 But I'll go on to mock them all,
 Till down their haughty pride shall fall,
 And then, I say, I'll raise them up
 When that I see their pride to drop.
 For so their ending must appear :
 The rise and fall of Man is here ;
 Because that men I shall raise up,
 That now will fall and humbly hope,
 Like my believers at the first.
 I'm come to clear the Fall at last,

A way that men did never know,
 Though they believ'd my Bible true ;
 A way that they could never clear,
 Yet I by truth will prove it here ;
 The Promise I made at the first,
 In the creation, now shall burst.
 So men may fall to rise no more,
 That say, the Promise we can't bear ;
 But they that wish to have it stand,
 I'll raise them by my powerful hand,
 And their redemption they shall see—
 Another day I'll answer thee,
 And from my Bible I'll appear ;
 But now this subject I'll end here ;
 For 'tis a subject deep for Man,
 That can the mysteries here discern ;
 The lines go deep beyond your view,
 But all shall find the end is true—
 But I do know one thought in thee :
 Thou sayest, my Bible cannot free,
 To say her Promise she must claim.
 But I shall reason this with men,
 And ask what Bride must then appear,
 The Marriage of the Lamb to clear,
 If she don't come and claim my word,
 For to avenge my dying Blood
 Upon the serpent, as 'twas cast ?
 No other way the Bride is plac'd,
 To bring the Marriage of the Lamb,
 That I may be joined with them.
 So here's the Promise she must claim ;
 No other way a Wife I mean,
 To place the Woman so with ME :
 But now if you with her agree,
 I will make you Wives the same,
 And you shall know my every Name ;
 But if you will not so agree,
 My love to anger turn'd shall be ;
 For you must know, upon record
 The Woman must proclaim my Word,
 Proclaim my Promise to appear.
 I from my Bible this shall clear,
 I tell you all, another day
 I'll shew my Bible how't doth lay ;
 But for the present I'll end here,
 Before another day appear."

Saturday, October 20, 1804.

1 *Colossians* i. 23—If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel. Now see what the hope of the Gospel is, *verse* 19—For it pleased the Father

that in him should all fulness dwell; and having made peace through the Blood of his Cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 1 *Timothy* ii. 4—7—Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. *Hebrews* ii. 14—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him, that had the power of death, that is, the Devil; and deliver them who, through fear of death, were all their life time in bondage. *Chap.* iv. 8—For if Jesus had given them rest, then would he not afterwards have spoken of another day. There remaineth therefore a rest to the people of God.—Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. *Romans* ix. 28—For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. *Chap.* xi. 15, 32—For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For God hath concluded them all in unbelief, that he might have mercy upon all. *Chap.* xiii. 11—And that, knowing the time, that now it is high time to awake out of sleep: for now is our Salvation nearer than when we believed. *Chap.* xvi. 20—And the God of Peace shall bruise Satan under your feet shortly. 1 *Corinthians* xv. 25—For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. *Ephesians* i. 10, 22—That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.—And hath put all things under his feet,

and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. *Chap. ii. 16*—That he might reconcile both unto God in one body by the Cross, having slain the enmity thereby. *1 Peter iv. 12, 13*—Beloved, think it not strange concerning the fiery Trial which is to try you, as though some strange thing had happened unto you : but rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *Chap. v. 4*—When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *2 Peter i. 16*—We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ. *1 John 2, 28*—And now, little children, abide in him ; that, when he shall appear, we may have confidence, and not be ashamed before him : his coming. *Chap. iv. 14*—And we have seen and do testify that the Father sent the Son to be the Saviour of the world. *Revelation i. 18*—I am he that liveth, and was dead ; and, behold I am alive for evermore ; and have the keys of hell and of death. *Chap. ii. 26*—He that overcometh, and keepeth my works unto the end, to him will I give power over the nations. *Chap. v. 9*—For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests : and we shall reign on the earth. *Chap. xi. 17*—We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned. *Rev. 18*—And the nations were angry, and thy wrath is come—that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them that destroy the earth. *Chap. xv. 4*—Who shall not fear thee, O Lord, and

glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. *Chap. xvi. 15*—Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Chap. xix. 9*—He said unto me, write, blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, these are the true sayings of God—For the testimony of Jesus is the spirit of prophecy. *Chap. xx. 1*—And I saw an angel coming down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled. *Chap. xxi. 3. 6*—I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes.—I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. *Chap. xxii. 12*—Behold, I come quickly; and my reward is with me, to give every man according as his works shall be. I am Alpha and Omega—the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—I Jesus have sent mine angel to testify unto you these things in the Churches.—The Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

THE ANSWER OF THE LORD.

“Now, Joanna, I shall begin where thou hast end-

ed. The SPIRIT and the BRIDE are come to warn all men of MY COMING. Now, let the world answer ME, how I could be the beginning and the ending, the first and the last, without I accomplish according to MY WORDS ? Was I not the beginning in the creation, to form man in my OWN LIKENESS, and make the woman for his helpmate and happiness ? This was MY PLAN in the beginning, when I made man at first ; then I must accomplish it in the ending, if I am the last.—

So if man say another way,
I shall not so appear,
A way to end as I began,
And bind the tempter there
Unto his pit, that doth commit
Such power and poison strong ;
The nations worship at his feet,
He doth them overcome ;
But I'll appear, I tell thee here,
Just as my Bible's plac'd ;
And Satan may begin to fear,
For now his doom is cast.
For I've begun by thy weak hand,
That every soul shall see ;
MY SPIRIT by thee now shall stand,
To set the nations free,
That Satan here might not appear,
Deceitful to go on.
I AM the FIRST, I AM the LAST,
And so I now shall come .
So do not fear, thy hour draws near,
Thy weakness now I see ;
Thou think'st thou never canst appear,
But I thy STRENGTH shall be.
My BIBLE through I now shall go,
And I'll make good the whole,
Though men by wisdom cannot see
The way it now must fall ;
And yet, vain men, they do contend,
The wisdom is in Man !
But where's their power for to devour
The Tempter that doth stand
Close to them all ? No ; Man must fall ;
The strength is not in Man
For to appear in power here,
And chain the Serpent down.
No ; 'tis in ME, they all must see ;
Then I must warn before,
In SPIRIT strong to Man I'm come,
And in the BRIDE appear ;
Your HELPMATE see it must be ME—
Could thy weak foolish hand

Ever appear the whole to clear ?
 For trembling thou dost stand
 Ready to fall, I tell you all,
 Thy weakness I do know ;
 Though boldly launch'd by MY COMMAND,
 Thou tremblest now to go,
 To meet the man, *where all* doth stand
 A shadow of the Fall.
 If all stand back, discern the stroke,
 And *now* behold the call ;
 The Man at *first* the blame did cast
 Upon the Woman's head ;
 And now the *last* see how 'tis plac'd,
 The Woman so is laid,
 For to turn back on *him* the stroke—
 She's casting *all* on Man ;
 And he is *fetter'd* in the *stroke*,
 No Trial he can stand
 Himself to free, I now tell thee,
 Unless he will fall down
 And say his helpmate *must* be thee,
 No good in him is found ;
 For good *alone* he cannot stand,
 As I did say at first.
 Can he appear himself to clear,
 If I on him should burst ?
 The truth demand, can he now stand
 To say his words are true ?
 I tell you not : hath he forgot
 That all's before my view ?
 Can he appear the whole to clear,
 To cast it on thy head ?
 I tell thee no, thou well dost know ;
 Then back the stroke is laid ;
 I say, on Man it *now is come*,
 And I'll turn back the whole ;
 In the beginning 'twas my plan,
 That so the end should fall.
 The WOMAN, see, I gave to he,
 I made her for his good ;
 And so the ending now shall be,
 To those that with her stood ;
 For *after Man*, I next shall come
 To cast it back on *Hell* ;
 And then the *ending* all will see
 Like the beginning fell :
 When ADAM here did first appear
 A HELPMATE he had *none*,
 Before the WOMAN did appear,
 And then his joys did come.
 'Tis known to ME, he joy did see
 To see her to appear
 In the beginning so from ME,
 And so I'll end it here ;
 Because at last their joy shall burst,
 When I in thee am found ;

And they shall *hear* the Tempter cast,
 As ADAM heard the sound.
 As I began I now shall end,
 In all things to appear;
 But there's no man on earth can come
 To make My BIBLE clear,
 And make it TRUE before their view,
 The way the WHOLE must come.
 For Adam's trembling, all must know,
 Must be brought round by Man:
 The blame on thee is cast by he,
 But I shall so appear
 To tell him plain, ye sons of men,
 Himself he cannot clear;
 No: back on *Hell* from Man 't must fall,
 For *there* he must submit,
 And so the ending I shall call;
 For Satan laid his net
 BOTH to *betray*, I now do say,
 But here he came in vain;
 But now in Man I know he stands,
 And I'll cut short his reign;
 Then as the *first* you see the *last*,
 The WOMAN's for his GOOD.
 There's not a man on earth can stand
 And to thy friends allude:
 They all must fall, I tell you all,
 If thou should'st fall before;
 But here's the ending of thy call,
 For I shall strong appear;
 Against the Man I first shall come
 To cast it on his head;
 Because that he did ME condemn,
 But now the fault is laid
 Upon the Man, in TRUTH to stand,
 And now the TRUTH I'll clear;
 I never will give up the Man,
 For he his blame *shall* bear.
 Then surely next my mind is fixt,
 The Serpent's doom shall come;
 And he shall see his end to be,
 As I have fix'd it strong;
 For so at first I said should burst,
 And so I'll end it here;
 In the beginning so 'twas plac'd,
 And so it shall now appear.
 But Man will feel, much like MY HEEL
 He's bruised at the first,
 Till on the Serpent, as 'tis said,
 The every bruise is cast.
 So now see clear what *shadows* here
 Are standing of the *Fall*,
 The MAN and WOMAN to appear,
 In guilt you both do call;
 Because on thee thy guilt, they see,
 Is cast by Pomeroy's hand;

And so on him the blame is come,
 'Thou'st cast it on the man.
 Then see the two, before your view,
 That must together meet;
 They'll find the Woman's words were true,
 And Satan must submit
 The whole to bear, I tell you here,
 As all her words were true;
 And Man himself can never clear,
 To cast his blame on you,
 And ME the same; I tell you plain,
 He surely cast it wrong;
 Unjustly there I then did bear
 The arts of hell that came
 To work in Man, for to condemn
 His MAKER at that time;
 But know the way I did begin
 To tell him then my mind;
 So now the end 'tis my intend
 My mind for to go through,
 My word at first shall be at last
 Fulfill'd, they all shall know:
 Then you will see the truth of ME,
 As I began at first,
 That I the finisher shall be,
 And make the WOMAN burst
 For to appear a HELPMATE here,
 A HELPMATE strong for Man,
 Who says, "our MAKER did not err
 "When first he laid his plan."
 So now see plain, ye sons of men,
 The way I've clear'd the first,
 Of the beginning unto men,
 And shew'd you so 't should burst.
 So I'll appear to answer here,
 He that doth overcome,
 His God I surely will appear,
 And make him as MY SON.
 My Kingdom here it shall appear,
 The thirsty souls shall see
 The fountains now of life are near,
 And I men's fall shall free.
 But unbelief brings on the grief,
 Where it does sore abound;
 The fearful here I cannot clear,
 Because their fears are found
 For to believe thou dost deceive,
 By Satan's artful hand;
 Then how can they in faith appear,
 Or any Trial stand?
 I tell thee, No; they cannot go
 Ever to claim MY WORD;
 My PROMISE here they'll never clear,
 Nor own ME as a GOD,
 That I shall come in POWER strong,
 As I have said before.

The Revelation now of John
 Must all my BIBLE clear:
 The FOUNTAIN, see, must come from ME,
 Jerusalem come down,
 And the New Covenant they will see
 How it will now be found.
 When I come down to dwell with men,
 In SPIRIT to appear,
 All tears, you'll see, I'll wipe away,
 And all things I'll make new;
 Your griefs I'll *bury* in the *Sea*,
 And *Satan down* shall go,
 The earth no more to trouble here,
 The nations to deceive;
 My PROMISES I now shall clear,
 And I with Man will live;
 In Spirit strong I now shall come,
 And take their grief away;
 For death and hell no more shall swell,
 As I before did say,
 When I've went through what's in my view
 I'll chain the rebel down,
 And Man enjoy, his GOD shall know,
 And the new songs abound:
 For PEACE ON EARTH they shall possess,
 And heavenly joys obtain;
 I'll wipe the tears they've had before,
 And free them from all pain.
 For as things stand now in your land
 They shall be done away;
 And PARADISE men may command,
 When they MY KINGDOM see.
 So blessed here must all appear
 That I do now invite,
 If they accept my offer here,
 And will not ill requite
 My LOVE so STRONG that is for Man—
 The MARRIAGE let them see,
 How I AM come with all to join,
 My SPIRIT's sent to thee
 To warn before I shall appear,
 My TESTIMONY's come;
 My SPIRIT is in PROPHECY,
 Then let the TRUTH be known.
 Thou dost testify 'tis from on HIGH,
 And testified of ME,
 When in thy bed that thou didst lie,
 What Vision thou didst see;
 What thou didst hear thou didst declare,
 And what within didst feel,
 And told them thou wast ready here
 The TRUTH for to reveal;
 Of GOD and MAN thou here wilt stand
 The TRUTH in all to clear;
 Then thy believers may command,
~~They nothing~~ have to fear,

But boldly stand by thy weak hand,
 Where TRUTH doth so abound.
 But here's a 'Trial deep for MAN,
 Wherein no Truth is found:
 Just like that fly he now doth lie,
 Then thou must set him free*;
 Because the Man he soon will stand,
 Just like that fly to be;
 Because his Fall he'll see from all,
 He hath no feet to stand;
 I know he'll tremble at his call,
 Though I do it command,
He must appear the whole to clear,
 For I'll ne'er give him up;
 His honour I can never clear,
 If now I let him drop.
 So he must stand as I command:
 And *all must stand the same—*
 "*We never will give up his hand:*"
 His Promise all must claim,
 For to appear the whole to clear,
 For I shall all go through;
 And as my Bible doth appear,
 The ending, all shall know,
 Shall now come on, in every land
 Confusions will abound;
 In unbelief they all do stand,
 My Bible none have found
 To make it good, as now it stood,
 By SIGNS are set *before*.
 The Revelation doth allude
 What tumults would appear,
 When at the last I came to cast
 And chain your deadly Foe,
 That strong in Men he'd surely burst
 For to bring on their woe;
 So sorrows strong, you see, are come,
 In every land appear;
 I said, MY KINGDOM *so should come*,
 Then what have you to fear;
 Where faith is strong? I said I'd come
 To be their PRIEST and KING,
 My SPIRIT with them I should join,
 And they MY PRAISE should sing.
 The nations here may now appear
My judgments, for to see,
 And think it is high time to fear;
 But those that follow ME,
 In love to come with ME to join,
 My KINGDOM they'll embrace;
 For now I tell you every one,
 My GOSPEL tells you this.
 The Scriptures see that are penn'd by thee,
 I ask men how they'll stand

* Joanna saw a poor fly on its back and could not help itself and she set it on its legs.

To say rejoicing so must be,
 When judgment *great's* at hand,
 If 'twas not clear that I was near,
 Their sorrows to release,
 To change their tumults and their wars,
 And bring a LASTING PEACE?
 Now I'll begin from what thou'st seen—
 When the *last plagues* appear,
 For to fill up the wrath of God
 And every judgment near;
 When dangers round by all are found,
 Appear in every land,
 I ask, which way man can be found
 To sing the every song
 Of Moses here? Can men appear
 In sorrow for to sing?
 Or of the Lamb can they now come
 These victories for to bring?
 Did they not know how things would go
 They could not sing at all;
 Their hearts would soon be fill'd with woe,
 And down they soon would fall;
 Did I not come in Spirit strong
 To warn them of the end,
 They ne'er could sing the heavenly song,
 To see all nations bend*,
 And judgments here for to appear
 Made manifest to be:
 And yet you know 'tis written here—
 They'd then sing praise to ME.
 Then, simple men, can you contend
 To tell ME how 'tis so,
 That praises men to ME shall sing,
 And land surround'd with woe?
 I tell you plain it could not be done,
 If I did not appear
 To shew it plain to every man.
 My COMING then was near.
 But unbelief will bring on grief,
 I tell you, fast on one;
 And joy abound, will be the sound,
 Believers' faith be strong,
 My kingdom here will soon appear,
 And it they shall enjoy;
 And then the victory they will wear
 When I've the foes destroy'd.
 So thus to *some* their JOYS will come,
 While others sink in woe—
 "We judge no kingdom is at hand
 "To crown the nations so."
 From Shadows here I shall appear,
 And from them all must see,
 Thy Trial makes my BATTLE clear,
 The way the end will be:

* Revelation xv. 4

Thy friends do long to see the time:
 To have it to appear;
 But unbelief will bring on grief,
 And Pomeroy now will fear
 For to go through, I well do know,
 And here you see the end,
 When I my kingdom bring below,
 How different men will bend.
 Those that are clear MY COMING's near,
 In joy they do abound;
 But those that do the truth now fear,
 Like Pomeroy will be found.—
 "How can I go?" I well do know,
 Will soon be Pomeroy's cry;
 "For if that *every* TRUTH they shew,
 "They'll know that I must lie;
 "Then can I free my infamy,
 "To say I've not done wrong?"
 No, no; it cannot be done by he,
 And so I say of men:
 'They can't appear, when I draw near
 To make my Bible true;
 And just like Pomeroy they must fear,
 When I the whole go through.
 They've lied the same as he hath done,
 My Spirit to deny;
 The Trial all may try to shun
 That now did act like he:
 I tell thee here, they can't appear
 No more to clear my word,
 No more than Pomeroy now can clear
 What he of thee hath said.
 So they draw back to see the stroke,
 As they cannot go through;
 Like Pomeroy here they do appear,
 My Bible's in their view,
 Which they deny, as much as he
 Denies thy written hand,
 Without thy SPIRIT to appear
 My Bible ne'er can stand.
 Can one rejoice to hear my voice
 In happiness abound,
 Another see in grief to be,
 And tremble at the sound?
 Could this be done, ye simple men,
 Without my warning here?
 Belief in some for to be strong
 My kingdom will appear?
 This must begin in different men,
 To make my Bible true;
 'Tis unbelievers will complain,
 And know not how to go;
 Because they mock the coming stroke,
 They mock my every word,
 They mock my BIBLE as 'tis plac'd,
 And so they mock their Lord.

Then they must fear when I am near,
 As Pomeroy's fears will be.
 From types and shadows I shall clear
 How all the end will see:
 I said this year should so appear,
 A shadow of the last *;
 And now from Pomeroy all may fear
 To see the end to burst,
 Who mock my word that's on record,
 And mock my Bible through;
 For as thy hand in Pomeroy's stands,
 That he'd destroyed so †,
 I tell you here, I'll now appear
 And prove they've done the same;
 For just like he the shepherds be,
 For they destroy my Fame;
 As he *hath thine* so men *have mine*,
 Destroy'd my every word:
 But now discern it at the time,
 He wish'd from thee to've fled ‡,
 While others here wish'd to appear,
 With joy to see the end.
 To see the Truth in all made clear
 Believers' hearts do bend;
 But unbelief doth bring on grief
 In Pomeroy at this time;
 He knows not how to gain relief;
 His honour soon he'll find
 Is gone from all, and he must fall—
 This shadow must appear,
 Before that I could prove thy call
 To make my Bible clear,
 How it doth stand, to shew to Man
 My Bible here is plain;
 The different conduct now in men
 Shews how it all will end.
 So some will praise the END of DAYS,
 While others they will fear—
 "The END of DAYS we *cannot* praise,
 "Our unbelief is here."
 So men do stand throughout the land,
 Like Pomeroy to begin
 At first for to uphold thy hand,
 And then himself to screen
 The whole to burn, when he did turn
 To say 'twas not from God:
 And by my BIBLE this is done,
 For so I shall allude;
 Men do appear believers here,
 Uphold my BIBLE first;
 But when the 'Truth' I'm come to clear,
 Like Pomeroy they do cast

* That is, of the last year of judgments on mockers.

† Her handwriting that he burnt.

‡ Alluding to a dream of Joanna.

All in the flame, as he hath done,
 For it they do deny—
 When to the purpose I do come,
 Like Pomeroy is men's cry—
 "We do not know that it is so,
 "Nor can we this discern."
 Then to the purpose I shall go,
 And do as thou hast done;
 I'll make them fear when I come near
 To be the JUDGE of all;
 Because my Gospel none can clear;
 The mysteries of the Fall
 Do in it stand, I now tell Man:
 Ther' now from Pomeroy see,
 How he doth fear for to appear,
 And so men end will be,
 That do go on as he hath done—
 My Bible now discern
 But he that now doth overcome
 I'll surely keep from harm;
 For to the end 'tis my intend
 Believers for to free;
 They'll rule the nations in the end
 That now stand out for ME.
 But mark and see the mystery,
 What sorrows must abound;
 With rods of iron men must rule,
 Then tremble at the sound!
 'Tis unbelief must bring this grief,
 To have these rods appear;
 Because if men in faith do stand
 To wish MY KINGDOM near,
 What rods so strong could there now come
 Discern the mystery deep;
 How unbelief must be in some,
 To make MY GOSPEL break;
 And well I knew it would be so,
 As in all ages past,
 I knew how unbelief would flow
 When it came to the last.
 So, simple men, I tell you plain,
 To bring the different way
 'Tis unbelief, I'll now maintain,
 My BIBLE so doth lay;
 Some will believe, and will not grieve
 To see the end appear,
 While others flee, like Pomeroy,
 With trembling and with fear
 They'll hear the end—mark how doth bend
 Thy ending now is come;
 And Pomeroy, in security,
 Thought all from him was gone;
 But now he sees the end of thee,
 He cannot shun thee here;
 And perfect so the end will be,
 When I in POWER appear.

They'll find, like he, they cannot flee,
 Their honour so is lost—
 " Though we did never judge this way
 " Our SAVIOUR here would burst ;
 " But now he's come for to demand
 " Our Bibles to appear,
 " No more than Pomeroy can we stand ;
 " Our Bible we burnt here,
 " Not to discern how he did warn
 " That HE should come again ;
 " HE DIED TO LIVE for evermore,
 " And so HE now must REIGN ;
 " The keys of hell, we do know well,
 " Are given to HIM there ;
 " Then sure the Tempter he must fall,
 " And Christ in power appear"—
 Because that then I said to him
 That did the Vision see *,
 Hereafter it must surely come,
 And all fulfill'd must be :
 The mystery's great without deceit,
 The seven stars you see
 With golden candlesticks appear,
 For so the end will be.
 My angels here will so appear,
 To keep them by MY POWER ;
 Their enemies they need not fear,
 For I shall *them devour* .
 That's by MY WORD that's on record,
 Like Pomeroy they'll be found,
 Who cannot stand to judge thy hand,
 The truth cannot be found
 Now in the man ; he cannot stand,
 Then down he sure must fall ;
 And so I tell you, by your land,
 'Twill perfect be to all.
 Had he not turn'd, thy writings burn'd,
 Thou could'st not shame him here ;
 And so to men I say the same,
 They never would appear
 With shame to see the words of ME,
 If they'd not plac'd all wrong ;
 But in my BIBLE they did see
 That so the End must come.
 Then they'd not fear for to appear,
 But as they this deny ;
 For they did act like Pomeroy here,
 To burn is now their cry
 The every word that's on record,
 My Gospel will not see,
 How I that am the SON of God
 Was manifest to be
 The Saviour here for to appear,
 The Devil to destroy,

* Revelation, i. 12.

And all his works to put away,
 That I might MAN enjoy.
 It doth not appear, I tell you here,
 As yet, what MAN will be,
 But in the end I all shall clear
 To those that join with ME,
 To have ME come their PRINCE and KING,
 And their victorious GOD;
 My GOSPEL now I mean to bring,
 And ask how you allude
 The words are here that do appear,
 By my Apostle penn'd,
 That I the SON of GOD came here
 The power of hell to rend,
 I say, from Man? For *this* I come,
 And this I'll now go through;
 But scoffers here do strong appear
 In these last days, I know;
 They ask thee where these Promises are,
 My coming so must be;
 And now I bid thee answer here,
 The Gospel penn'd by thee
 Let them explain what it doth mean,
 If I don't make it good.
 These PROMISES no man can clear,
 Nor how they do allude
 To make it known that I shall come
 In POWER for to appear;
 If 'tis not so, you all must know,
 My Apostles all did err.
 So now I say to thee this day,
 Like Pomeroy men go on,
 They take my Gospel all away,
 And do as he hath done;
 For fables here they say appear,
 That my Apostle penn'd;
 And ask ME where the Promises are,
 That I'll in power descend
 To come again with MAN to reign,
 In SPIRIT to appear?
 For so my Gospel it is penn'd,
 That I shall so appear.
 But now to Man I thus shall come
 And ask, who must reveal
 My GLORY here for to appear,
 When I from man conceal
 The knowledge here to make it clear?
 'Tis all conceal'd from man
 The way my Bible I shall clear,
 Then sure from ME must come
 For to reveal and not conceal,
 MY GLORY must appear;
 And those that suffer now with ME,
 Men's mockery for to bear,
 Shall then rejoice to hear MY VOICE,
 My POWER for to see,

When I reveal and not conceal,
 The mysteries deep to thee
 That are behind, they soon will find,
 But I shall still go on—
 The CORNER STONE will soon be known,
 What ROCK to build upon :
 That ROCK is ME ; I died to free
 The nations in the end ;
 And so my Gospel, you may see,
 Is in this manner penn'd—
 Gird up your loins and you will find
 My PROMISE in the end ;
 So you may hope you shall not drop—
 Mark deep the lines are penn'd :
 What GRACE is here that doth appear,
 That's now reveal'd by ME ?
 I say the words no man can clear,
 To say from man 't must be *.—
 Obedience here the whole must clear,
 When I myself reveal ;
 But now I ask men every where,
 Why they do this conceal ?
 "Obedience come ! 't must not be done !"
 Is now their every cry.
 The chapter's deep, I say, for men,
 Though they do it deny ;
 But I ask here who do appear
 In power kept strong by ME,
 Through faith unto Salvation here,
 That is revealed by ME ?
 In the LAST TIME, you all must find,
 These things must be reveal'd,
 And I AM come to plead with Man,
 And shew I've not conceal'd
 My COMING here for to appear,
 Your faith to try I'M COME ;
 More precious than the gold you are
 That now in faith go on.
 Your Trial's great, without deceit,
 For TRUTH you all pursue
 And 'tis from ME the Truth you'll see,
 My honour you shall know ;
 For I'll appear in POWER here,
 In SPIRIT like a GOD ;
 Your innocence I'll surely clear,
 Though men to you allude,
 Deceitful here you do appear ;
 They wish to prove you so.
 But I their innocence shall clear—
 As they've begun I'll do ;
 I'll shew them plain I did act like men,
 And all the TRUTH shall see :
 Unto the standard now I'll come,
 And further answer thee,

* 1 Peter i. 13.

The Trial here doth now appear,
 Your FAITH is tried by Man;
 And MY SALVATION shall appear,
 And you by FAITH may stand.
 Believers here do now appear,
 Rejoice to see the end,
 Because MY SPIRIT it is near,
 And so I shall descend;
 In SPIRIT strong I shall go on,
 Till I've reveal'd the whole,
 To shew my KINGDOM it must come,
 As they before did tell.
 Because that here I did appear,
 Offer'd up once for sin;
 But now MY OFFICE I shall clear,
 The SECOND TIME must come
 That I appear, I tell you here,
 And *without sin* must be;
 Then all my brethren I must clear—
 You know the VINE is ME:
 Then I must come again to MAN
 And make the BRANCHES whole—
 My Gospel none do understand,
 'The way the End must fall:
 The words that appear before thee here
 No one doth understand."

Hebrews ix. 15, to the 18—And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance. For where a Testament is, there must also of necessity be the death of the Testator. For a Testament is of force after men are dead: otherwise it is of no strength at all while the Testator liveth.

" Now I'll appear to answer here
 The words that puzzle thee:
 The Mediator I came here,
 I say, for Man to be;
 And as my Death was then brought forth
 The transgression then of Man,
 Under *the first* you'll see *the last*,
 Redemption so must come;
 Because the WILL I shall fulfil,
 As promis'd at the *first*;
 After my Death must this come forth,
 And so it now shall burst.
 Had I not died, might been applied
 I'd ne'er fulfill'd the one;
 Then sure, in justice, might been said,
 My Will could never come

For to fulfil my Father's Will,
 Without my Death appear;
 And here the RICHES of my LOVE,
 That in my Death were there:
 To bear the first, and claim the last,
 And all in LOVE to Man;
 And as it was my Father's Will,
 I say, that Will shall stand;
 For so my Death shall now bring forth,
 My Blood shall set you free;
 The Testament that God hath join'd
 Must be fulfill'd this way.
 So now see clear the words are here,
 Then your redemption's come;
 My Testament must now appear,
 In force must all go on.
 Burnt offerings here they did appear,
 But know they did not do;
 Then in the volume of the Book
 You know 'tis written so,
 That I should come, it must be known,
 To do the Will of God:
 I took the first, I'll bring the last—
 Let this be understood:
 "He took away the first," you say,
 So I my Life took there,
 The SECOND might establish'd be—
 My GOSPEL now see clear,
 How all his come, and all do join,
 I tell you, with the Fall:
 I took away the Sin for Man,
 I now do tell you all;
 I died to free the guilt of he,
 So cast on ME at first;
 And now establish'd all shall be,
 The PROMISE it shall burst;
 The WOMAN here I now will clear,
 And make the Promise good.
 So if with patience you wait here,
 And do the Will of God,
 His PROMISE, see, shall come to ye;
 I will not tarry here,
 But I shall come, it shall be known,
 My Bible all I'll clear.
 So now the just may live by faith,
 Relying on my WORD;
 For perfect as my Gospel saith
 You'll find your COMING LORD,
 Who gave my Life to end the strife,
 That I might MAN redeem,
 I tell you, from iniquity,
 And so 't shall now be seen;
 For zealous here do men appear,
 Wishing to have it so:
 But foolish questions do appear,
 Contention I do know,
 About the Law men now do go,
 Which way the Law took place;

But I have now reveal'd it so,
 To shew the fallen race,
 That I must come again to Man
 In SPIRIT to redeem ;
 To make the Law and Gospel stand
 A way 'twas never seen :
 For I'll appear to answer here,
 My BIBLE none make TRUE ;
 For it is more than man can clear,
 'Tis I the work must do.
 The Law before no man could clear
 The way that I should come,
 Till I in Bethlehem did appear,
 And of the WOMAN born—
 But none did see the mystery
 Why I that way should come ;
 That when the Law I did redeem,
 And free the Fall of Man,
 I must appear, I tell you here,
 In SPIRIT in HER FORM ;
 Because 'tis SHE the end must free,
 To have her Promise known,
 And then to claim, ye sons of men,
 And this I shall go through,
 And then you'll find it in the end
 My GOSPEL all is TRUE.
 But men appear, I tell thee here,
 My power for to deny !
 Because the wise men, I see here,
 They boldly do defy,
 The POWER of GOD cannot be know'd,
 But forms are in their view
 Of godliness, it may be shew'd—
 But is my Gospel true,
 Till I appear in POWER here
 My GOSPEL to fulfil ?
 And then the hope to all I'll clear,
 My PROMISE shall be still,
 As 'twas before 't shall now appear ;
 Before the world began
 The PROMISE of your GOD was there,
 To offer up HIS SON
 For ADAM's Fall, I tell you all,
 Eternal life to come !
 Here is the mystery of the Fall ;
 'Twas known before to HIM
 That Man would fall, I tell you all
 But I must die in vain,
 If I do not the Fall recal,
 Eternal life to gain ;
 Because for Man was then my plan
 To die upon the tree,
 And after that in power to come,
 That all fulfill'd should be.
 For I'll appear to answer here,
 My Will is Men to save,
 That they in knowledge might appear
 The truth in all to clear

For I must come again to Men,
And must their RANSOM be,
Who on the Cross did die for them;
And testified must be
That I do call to ransom all,
For my due time is come,
I say, to free you from the Fall,
And ransom bring to Man.
My Bible here you will not clear,
Nor yet allow it true;
Now let the learned answer here
The words before thy view."

1 Timothy ii. 5, 6—For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.

"Then where's the man that now can come
To prove the time was then?
If in *due time* I tell my mind,
Ye simple sons of men,
A time must come, to you unknown,
That did not then appear—
Another Scripture must be shewn
For men to answer here.

2 Thessalonians ii. 6—9—And now ye know what withholdeth that he might be revealed in his time.—Who now letteth will let, until he be taken out of the way.—Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

"Now let this be answered by the learned, who it is that withholdeth, that must be revealed in his time—the mystery of iniquity. Now the mystery of iniquity must be understood by men in a way and manner they never discerned; yet ye have always understood clearly from my Gospel, that the Devil is as a roaring lion, seeking whom he may devour, and hath always been a let and hindrance to man; yet no man has ever discerned the meaning of his being revealed, nor how he was to be revealed, nor how the Lord was to consume him with the brightness of his coming, after his being revealed. This is a mystery no man can find out, neither can they explain, before I make it plain to man; but know, I have made it plain, as I revealed to thee the myste-

ries of the Fall, and where the Promise stands, and how it is to be demanded.

So now see plain, ye sons of men,
 How all's revealed here;
 But with my BIBLE you contend,
 Yet never see it clear,
 'Twas not reveal'd, but was conceal'd,
 The things that were to come;
 But know 'tis said then from MY WORD
 That it must be made known;
 So I've reveal'd, and not conceal'd,
 The mystery of the Fall;
 And as the Promise is to thee,
 I now do tell you all,
 It was design'd in heart and mind,
 Though ne'er reveal'd to Man,
 That it was by a WOMAN KIND
 The PROMISE *first* did come;
 Then surely there it must appear
 The whole for to reveal;
 My Bible there's no man can clear,
 Because I did conceal
 The things from man, that none might come
 Impostors to appear;
 But I've reveal'd it to MY OWN,
 To shew MY BIBLE clear:
 'Tis now reveal'd, and not conceal'd,
 The PROMISE at the FIRST;
 And in MY BRIGHTNESS I'll appear
 To have the PROMISE burst.
 So now to men I'll boldly come,
 And let them answer ME,
 How they'll appear the whole to clear?
 My BIBLE none do see:
 Now tell me plain, ye sons of men,
 Was this reveal'd to Man,
 The Woman should her Promise gain,
 And claim it from my HAND,
 What then reveal'd was there conceal'd
 That must hereafter be,
 That *then did let*? Let men dispute,
 But I have answer'd thee;
 It was the Fall I've told you all,
 That I did then conceal,
 It must be by the Woman's call
 I must the whole reveal.
 So, simple men, if you discern,
 My BIBLE I've made good
 And perfect TRUE, before your view;
 For so my BIBLE stood
 To be reveal'd, as I conceal'd
 These mysteries all from MAN;
 But now you see the mystery—
 The REVELATION's come:

The Woman here for to appear
 To have the thing reveal'd,
 That Satan must his Trial share;
 What I from Man conceal'd
 Is now made known, I tell you plain,
 And so I shall go on.
 Because this is the Will of God,
 My SPIRIT so is come;
 Then don't appear to quench it here,
 Despise these Prophecies;
 For if you do, I tell you true,
 In ADAM'S FALL you lie;
 But if you'll not, I'll tell your lot,
 That blameless you may come
 Unto the COMING of your LORD,
 That now is hastening on.
 My BRIGHTNESS here shall so appear
 For to destroy your foe;
 My Bible I have now made clear,
 If you have sense to know
 That all from ME fulfill'd must be,
 That made all at the first;
 These mysteries deep no man can see,
 How that the end must burst,
 To make all clear my Bible here,
 So let mankind stand mute;
 Know how the tempter did appear,
 And so I've struck the root
 By the same hand that he condemn'd,
 And Man did cast on ME;
 But now to Man the same I'll come,
 And Man his blame shall see;
 He can't appear himself to clear,
 For now he's compass'd round;
 The Woman is against him here,
 As he at first was found
 To cast on she, you all do see,
 And so I've turn'd it back;
 Because in Man the blame doth stand,
 And he shall feel the rack
 Of what on ME was cast by he;
 For no man can appear
 To say, that hell is join'd with thee,
 That he his guilt must bear:
 I tell thee, No; it is not so,
 But I shall still go on;
 Though men do mock my every word,
 I'll to the purpose come.
 You say in peace your fears do cease,
 I shall not hasty come;
 But I do tell you, unaware
 The whole will be made known.—
 Now write the word that's on record,
 And then I'll answer thee;
 For they shall find their COMING LORD
 In Spirit now to be;

Unto thee strong I now am come,
 And so I do appear;
 Now write the word that's on record
 And I shall answer here."

1 *Thessalonians* v. 2—3—Knowing perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

"Now I'll appear to answer here:
 The Type to thee is come;
 As one with child thy heart's beguil'd,
 And so thou dost go on;
 As sudden here is now thy fear,
 Thy sorrows will increase;
 And perfect so, I tell thee here,
 It will come to the rest;
 For sorrows on them now shall come,
 As men do mock MY WORD.
 Sudden 'tis said that I shall come,
 And so they'll find their LORD;
 So boast no more their danger's o'er,
 For dangers will abound;
 And as thy travail pains are near—
 Let all men judge the sound,
 For to your land it so will come,
 As it is come to thee;
 And as thy sorrows hasten on,
 Men's sorrows they will see.
 The Type goes deep, let England weep,
 And Pomeroy now may fear,
 Because from he thy grief I see,
 Then let the Man take care.
 Could it be so? I tell thee, No:
 Without thy grief for Man,
 Just like a Woman to compare,
 For all to hasten on.
 Now see the end, how thine will bend
 In sorrow first I know,
 But after that thou'lt see thy end
 In every joy to flow!
 And perfect so, they all will know,
 Believers' joy will come;
 But those that seek thy overthrow
 Will feel a Pomeroy's doom:
 I tell thee, first his grief will hurt
 To say he cannot bear
 The every blame on him that's cast,
 Or how can he appear?
 Will be his cry, I now do say—
 And so 'twill be to men;

They'll find their sorrows in a day
 And know not how to stand,
 Like Pomeroy here they all may fear,
 That think themselves secure:
 He doth not know the news so near,
 And sorrows that are sure
 On him to come, he cannot shun,
 And here's the state for all—
 I tell you 'tis a Type for Man,
 And so it now will fall.
 Upon RECORD now stands MY WORD,
 How all things must appear;
 But men, like Pomeroy, mock their LORD,
 And judge they've nought to fear;
 'Twill not come true, before their view,
 What's in my Gospel penn'd;
 But they shall find MY WORDS ARE TRUE,
 As Pomeroy finds his end
 In grief to be, I now tell thee,
 If he don't soon repent;
 And if he do, I well do know,
 In grief his mind is bent
 For to go through the whole to know:
 He'll find his honour's gone—
 And now the shepherds, I do know,
 Like Pomeroy they have done.
 So they may flee in grief like he:
 His 'Type stands deep for all—
 But here's a mystery, let men see
 The shadow of the Fall:
 He told thee first, when thou didst place
 The TRUTH into his hand,
 He would obey what thou didst say,
 And promis'd so to stand.
 So he went on, to ME 'twas known,
 Till Satan caus'd his Fall;
 But now from ME he's surely gone,
 And I do tell you all
 He must appear his Fall to clear,
 Wrought by the Woman's hand:
 As he doth say it came from thee,
 That Trial he must stand;
 'Then thou'lt appear the Truth to clear,
 His Fall ne'er came from thee;
 No; 'twas from hell, I do know well,
 And so his Fall he'll see;
 Because the men with thee do join
 To hold him to his word;
 And so I said they must combine,
 Just like a THREEFOLD CORD,
 And then his SAND he'll see won't stand,
 As he did say before:
 'Twill break in two, he'll see and know;
 His binds cannot appear
 To bind his word, that's on record,
 And printed now by thee;
 But now he'll find MY THREEFOLD CORD
 In union join'd to be.

So as 'tis plac'd the Truth is burst,
 If you do wise discern—
 The private letters come at last,
 And now you see how all will burst
 Just like my *Bible* to come round,
 And so together judge the sound.
 So from my *BIBLE* I'll go on
 And shew it plain to every man,
 How that your hope doth now appear,
 And your rejoicing now draws near,
 To wear the *CROWNS* that are from *ME*,
 My *COMING* shortly you will see;
 For in the *SPIRIT* I AM come,
 Though it is quite unknown to *Man*,
 Because *MY SPIRIT* none do see,
 Invisibly comes all to thee;
 And 'tis invisible to *Man*
 The way at first, I laid my plan;
 But now to thee, I have reveal'd
 What I from ages have conceal'd,
 To have the *WOMAN* claim the *WORD*,
 Reveal the *PROMISE* as 'twas made,
 And then my brightness shall appear
 To bruise his head, and cast him there;
 And then my *BIBLE* all will see,
 The *TRUTH* of all fulfill'd to be:
 For as the words are spoken here,
 Let them be penn'd and them I'll clear."

Colossians ii. 2, 3—The acknowledgment of the
 mystery of God, and of the Father, and of Christ;
 in whom are hid all the treasures of wisdom and
 knowledge.

" Now if they all are hid with *ME*,
 I ask mankind how they can see
 The wisdom of my Gospel here?
 Or how my *Bible* I shall clear?
 'Tis said the knowledge is not in *Man*;
 Then how can he pretend to plan
 A thing that's said is hid in *ME*?
 'Then now the mysteries let men see:
 A thing that's hid *must be* reveal'd;
 My Gospel cannot be conceal'd,
 Because throughout, you well do know,
 'To be reveal'd, the words are so;
 And as 't cannot be done by man,
 For 'tis in *GOD* the knowledge stands,
 Then sure from *ME* it now must come;
 My Gospel's hope is hastening on
 'To be fulfill'd in every *WORD*,
 And bring you *PEACE*, as I have said,
 And reconcile the whole to *ME*;
 In heaven and earth it now shall be.
 So here you see the Gospel's hope,
 Then where's there room for man to drop?
 Unless, like Pomeroy, you do turn,
 The words now here like him to burn;

For here the Type goes deep for all,
 When I my Bible forth do call,
 Like Pomeroy they must all appear,
 And say, "our GOD we mocked here,"
 As he did mock thy written hand,
 To say the truth should never stand :
 But how himself can he now clear,
 To say the truth was never there ?
 Then he must come and boldly lie :
 And of my Bible so I say
 That they must *all* deny the same,
 And say the TRUTH must never come ;
 Because my GOSPEL I've shew'd clear,
 The way I come the whole to clear ;
 By the ATONEMENT OF MY BLOOD
 I come to make the BIBLE good,
 And clear the Promise of the Fall ;
 But then the knowledge, I tell all,
 Was surely *hid* with ME that time,
 Till to REVEAL it was my MIND :
 And now I say the time is come
 For to reveal my mind to Man ;
 That I am come to set you free,
 And your HIGH CALLING you may see,
 How in your SAVIOUR doth appear :
 And let the words be written here,
 That now before thy eye I've plac'd ;
 Then answer ME ye fallen race."—

Philippians iii. 14, 15, 20, and iv. 5—Press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you—For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ.—Let your moderation be known unto all men. The Lord is at hand.

" Now, Joanna, I shall answer thee. The mark of the prize of the high calling of God in Christ Jesus, is the prize of your Redemption ; and for that cause I died to purchase Man with my dying Blood ; therefore, you are commanded to press forward towards it. And those that are perfected in faith, let them press forward towards it ; but those that are otherwise minded, through unbelief, and cannot see the Gospel clear, I the Lord will reveal it to them, by the revelation of my Word : If they will

seek they shall find ; if they apply their hearts unto
wisdom they shall get understanding.

For now to Man I thus shall come,
And your high calling's here ;
It is to see I died for ye,
And bring my Kingdom near ;
For near 'tis come, I say, to Man,
And near the end to be.
If you can see the Gospel's plan,
Then all must clearly see,
In Heaven thy conversation is,
Like my Disciples first,
And now your Saviour, you may see,
Doth strong in Spirit burst ;
Then judge I'm come and nigh at hand,
But *then* it was not so,
And yet the words I made to stand,
That all the End might know,
When I did come, in Spirit strong,
To warn that I was near,
Must be from Heaven the knowledge given,
Thy conversation there
Hath been with ME, they all shall see,
Like my Disciples first ;
And now my Gospel I'll make true,
And every thing shall burst ;
For to MY NAME they all shall come,
And bow beneath my feet ;
What is in earth shall now be known,
The Lord will finish it.
My hands in vain, I tell you men,
Were ne'er nail'd to the tree ;
No, no ; I said I'd come again,
In power they all should see.
If on this earth my shame came forth,
By Satan's artful hand ;
If on this earth they spit on ME,
And made me bow to Man ;
Now see my shame, discern my name,
How I was mock'd below ;
And do men think 't shall so remain
For ME to feel the blow ?
The earth by ME was made, you say,
And all things I did create,
And still in shame you see my Name,
How men on ME did spit ;
Then shan't I come in power strong
To make my honour clear ?
For the foundation shall be known
By ME was placed here ;
Because the two before your view,
God and the SON as ONE,
And the foundation all shall know,
Was order'd by that plan.
But here below, you all must know,
We did not honour gain ;

For if the Law you all go through,
 You'll find the sons of men
 Disgrac'd their God, as all is said,
 And so despis'd his NAME;
 And when I came, it must be known,
 They put ME so to shame;
 Then how can Men the Trial stand,
 If I their judge appear,
 To say this earth I can't command,
 For Men to worship here?
 Then Men must Fall, I tell them all,
 Created of the dust;
 They never did observe their call,
 Nor how the end must burst:
 Men I must free, to worship ME,
 For so they must bow down,
 And 'tis MY KINGDOM, all shall see,
 The fabric first was found
 Planted by ME, you all do see,
 And so the end shall come;
 I'll claim the earth, and now bring forth
 A GLORIOUS EARTH for MAN!
 Then men, you'll see, will worship ME,
 And all the earth will join.
 I tell you deep's the mystery
 That now is hastening on;
 As from the LAW, you all shall know,
 And GOSPEL to appear,
 The earthen vessels they did shew
 Such spite and malice here,
 When I came down from heaven's high throne,
 And shall I still stand mute?
 No, no; my honour shall be found
 To strike unto the root
 That caus'd the Fall, I tell you all,
 And him I'll now destroy;
 And then this earth I'll so bring forth
 My honour to enjoy;
 Honour below, you all shall know,
 I will receive from Man;
 But will you prove 'twas ever so?
 Bring ME the age 'twas done;
 That all did praise, adore my ways,
 And your CREATOR bless:
 I tell you, No; 'twas never so:
 My honour here did mis-,
 As from the Fall, I tell you all,
 And enmity in Man,
 By Satan's art, I'll now impart,
 And so it still doth stand;
 For I'm despis'd, (vain men, grow wise)
 And thousands do blaspheme;
 Then how can earth set forth my worth,
 Till I return again,
 In power to come the earth to claim,
 And have it all my own?

Then I shall see the hearts of men,
 When Satan I've unthron'd!
 Now from my Death I this express,
 If that was all for Man,
 And never claim the earth my own,
 I ask you, why 'twas done?
 You'll answer, here I did appear
 Upon the cursed tree,
 And so your sins I then did bear,
 That you might live with ME;
 That way my Blood the victim stood,
 Is all that's judg'd by Man!
 For so my Gospel you allude;
 But answer my demand,
 Why not *before* did I appear,
 Till thousands did roll on?
 Judge ye the number of the years
 Before my Gospel came;
 Then how *before* must they appear,
 As things are judg'd by you?
 You say, no SAVIOUR then was near,
 And yet the Jews did go
 To worship ME, you plain may see,
 MY BIBLE so doth stand.
 You do not know the end of ME,
 Nor why I died for MAN;
 'Twas to recal, I tell you all,
 The purchase of my Blood.
 Men lost my honour in the Fall,
 And so the earth hath stood
 Against your God, it must be know'd;
 But now I'll make an end.
 I bore the blame on ME was throw'd;
 And Satan now shall bend,
 I say, the same; I'll RAISE MY NAME,
 And now the earth I'll gain;
 In honour here I'll now appear,
 Join'd with the sons of men,
 Who will bow down to wear MY CROWN,
 Or else to raise it up,
 That I the SAVIOUR may be found,
 And make the Serpent drop,
 Who doth appear in *power* here,
 Disgrace the earth I made:
 That is in ME, I now tell thee,
 Vain men, you're all misled,
 To think that I, who dwell on high,
 Created Earth for Man
 Always to let my honour die,
 I never could command
 For men below to honour shew
 Unto my HOLY NAME;
 Though well I know 'tis done by few,
 But how do men blaspheme?
 In every land see how they stand,
 No honour give to ME!

But now they'll find my powerful hand
 Shall set the nations free
 From Satan's power, not to devour
 The earth at first I made.
 And now let Man the Trial stand;
 Where I the Fabric laid
 Of Earth below, they all shall know,
 That they must all submit;
 For every knee shall bow to ME,
 And worship at MY FEET.
 Those that will not I'll tell their lot,
 That they shall surely fall:
 My PRAYER they have quite forgot,
 That I did tell them all
 Always to pray, I now do say,
 To have MY KINGDOM COME.
 My POWER the FABRIC first did lay,
 Then my Will must be done
 Upon this Earth, that I brought forth,
 As it is done in Heaven;
 For both, I say, were form'd by ME,
 And Man by ME was given;
 His breath below, you all shall know,
 And Life were form'd by ME;
 And now my POWER I'll surely shew,
 The likeness all shall see.
 To praise MY NAME shall now be done,
 I tell you, in this earth:
 But can you prove, ye simple men,
 My praises are set forth?
 You'll say, a few the thing do do;
 But what's a few to all?
 But in this Earth, that I brought forth,
 I'll make it so to fall
 That not a few, you all shall know,
 Shall honour give to ME,
 No, no; 'tis ALL, I now do call,
 So I'll bring every knee.
 As shame appears, I tell you here,
 Unto ME done below,
 So on this Earth I'll so bring forth
 That honour men may shew
 Unto MY NAME, and none blaspheme;
 Then Earth will worship ME,
 And so my HONOUR I will gain
 On Earth, you all shall see.
 Then you'll see clear my BIBLE here,
 When I have all went through;
 You'll see my HONOUR to appear,
 And all my Bible true.
 From first to last it so is plac'd,
 And so it now shall come:
 On Earth I'll REIGN, I say, with Men,
 And MY WILL shall be done.
 In SPIRIT strong to Man I'll come,
 And all things I'll make NEW—

Here is a mystery deep for men,
 But they shall find it true ;
 The Earth below, all souls shall know,
 I for my HONOUR MADE ;
 And honour here shall now appear,
 To worship as I've said ;
 But it can't be done, I tell you plain,
 While Sin in Man abounds.
 How can you say, the LORD doth REIGN,
 Over the Earth he's found
 A PRINCE and KING ? can you begin
 Of a victorious God
 To say, below all men do go
 To worship as 'tis said ?
 But this shall be, I now tell thee ;
 I made the Earth at first,
 And to ME I'll bring every knee,
 My honour here shall burst :
 I say, from Man it now shall come,
 The world throughout I made ;
 And all, I say, shall bow to ME,
 My BIBLE so is laid.
 So if below my shame did go,
 Then now below I'll come,
 My honour here this way I'll clear,
 And claim the Earth my own.
 So I'll end here, and say no more
 Till Learned men dispute ;
 But deeper mysteries I shall clear,
 And then *I'll strike the root*
 That doth ME blame, and doth ME shame,
 By working strong in Man ;
 But he shall know my every NAME,
 My judgments are at hand !"

In the next Book, ANSWERS will be given to a Book lately published under the Signature of B. H. a Mechanic, printed at Stourbridge, in Worcestershire ; and the Rev. MR. GARRETT, of Lant Street, Southwark, may be also noticed in this Work, as far as relates to the Instruction of ignorant People, who may be misled by relying on the Wisdom and Impudence of such Men.

THESE EXPLANATIONS, *beginning with Phil. ii. 10, 11. are*
continued in the FOURTH PART.

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TRUE
EXPLANATIONS OF THE BIBLE.

~~~~~  
PART THE FOURTH.

~~~~~  
DISPUTES
AND
CONTROVERSIES WITH MANKIND.

~~~~~  
*Give ear, O heavens! and be astonished, O earth!  
The Lord hath a controversy with his people:  
I have nourished and brought up children,  
And they have rebelled against me.*

*Forasmuch then as God gave them the like gift as he did unto us,  
who believed on the Lord Jesus Christ; what was I, that I could  
withstand God. Acts xi. 17.*

*Then hath God also to the Gentiles granted repentance unto Life.  
Acts xi. 18.*

~~~~~  
FROM the words of St. Peter I shall begin this book, knowing in whom I have believed, and the strong visitation of the Spirit of the Lord unto me: —What am I, that I could withstand God, when his Power came with his Word to warn the Gentiles, as well as the Jews? Therefore it is time for them to look to that repentance that bringeth them to life: Now the like gift of faith, that the Lord hath given unto me, he hath given unto many true believers, who rely on his promises that are made throughout

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the Bible. Not only a LIFE SPIRITUAL, but a LIFE TEMPORAL is promised in Holy Writ. *Revelation xxi. 3*—And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, HE will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Ver. 4*—And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. *Chap. xxii. 19*—If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City.

On reading the Bible I am lost in wonder at the madness of mankind; and am sorry to say, in this Christian land many professed Christians are like Herod: because he saw it pleased the Jews that he had killed James, he proceeded further to take Peter also*. This wretched principle is too prevalent in our days; or men would never go on in so blind and ignorant a manner, to persecute the Spirit of God; or be so presumptuous as to write against a Spirit, and call it the Devil, before they have clearly searched into every truth, that they might be able, with a good conscience, to justify the things they are doing; but I see mankind are more inclined to be men pleasers (like Herod) than to follow on to know the Lord. From a book that was written against me at Stourbridge, I was ordered first to draw my own judgment, and then the Lord would answer me. My judgment is as follows: His book is entitled, "Plain Remarks, by B. H. a Mechanic;" and I shall shew my remarks as a simple woman. —O vain man, be wise, and hear the word of the Lord, not boast of wisdom *without* wisdom. If you hear lies do not affirm them; for in so doing you

* Acts xii. 2, 3.

make yourself the liar ; which is to be seen in the fourth page of your preface, wherein are lies that you cannot answer to. Let a man not boast of wisdom, before he can assert what he publishes. He should have read my Books first, and heard what the Lord hath said unto me, and what grounds I had for my Prophecies, before he began to draw such wild judgment ; then he would have known the truth of my Prophecies, that they were copied off, and put into the hands of ministers, from 1796 to the year 1801, so as they could be able to read them, foretelling the events that would take place in those years. Besides he would have known I told my friends of what was hastening on, as well as what I had written in ninety-two ; therefore a man should be clear in judging before he began to condemn, lest he bring his lies upon his own head ; as the author of this book hath done. These are his own words—" she makes a scribbling upon some papers, " and delivers them to some of her followers, and " when any remarkable occurrence happens in the " world, she being possessed of a great degree of head " knowledge, with a retentive memory, goes to these " papers, and pretends to read what has happened, " in the same manner as if it had been previously inserted in them ; there is a person writes down " what she pretends to read, and then it is published." Here the author must have judged me another such as himself ; for I make no doubt but such would be the conduct of him, if he could by arts deceive the world, by making a wrong interpretation of the Scripture, as he is now trying to do, that men may wrest them to their own condemnation : for if his judgment be true in the 9th page, where he says—" that when our Redeemer finished the " whole on Calvary, it gave the devil, the old serpent, " at that time such a deadly blow on the head, that it " destroyed him that hath the power of death, that is " the devil." Then there can be no more condemna-

tion to the devil, for then all condemnation of sin must come upon man's own head, he having no devil to tempt him to evil; as the world has been as sinful since Satan was destroyed. as before, then of what use can his destruction be to man? or what honour and glory hath it brought unto the Lord? for how few believe in a crucified Saviour! how few give honour or glory to his name! Oh, ye simple and unwise! whose tongues go before your senses, without your taking a serious view, how soon the powers of hell worked in the hearts of men to destroy the disciples, in the same cruel manner that they put the Lord of life and glory to death. Then to what purpose is the destroying the power of the devil, if his power still remains the same in men? But this is as false and mistaken a notion, as it is for the man to say, "I only pretend to read prophecies"—Poor, lying, ignorant man! though my handwriting no man can read before me, yet when I shew them my letters and read the words to them, every man can then read them after me; for my handwriting is such, that it is impossible for me to deceive any man, when I so read it to them; so this man has asserted a falsity, that he can never make good, and who can be proved a liar by more than forty or fifty witnesses, that have affirmed they can read every word after me; besides, I have *learnt some to read my handwriting*, and I have lent them my manuscript books, and they have taken out some of my communications. So this wise mechanic has erred as much in his judgment of my writings, as he has of the kingdom of Christ; for he blends all together with such ignorance, that no man upon earth can explain his meaning. He saith—"Christ's peaceable kingdom on earth, certainly is to take place; but it is not a literal or a temporal kingdom that is spoken of; but a spiritual kingdom." Now how can this man explain his meaning? Will he say that *that* spiritual kingdom took place when our Saviour was crucified?

and that his blessed and holy Spirit was then poured out upon all flesh? What then does he make of HIS SPIRIT? But if that spiritual kingdom was to come upon earth, it must be *temporal*, as well as *spiritual*—when the Lord claims the kingdoms of the earth to be the kingdoms of the LIVING GOD, when HE will dwell in every heart, and at whose Name every knee will bow. This *wise man* saith, “that it is past,” and quotes *Revelation* xx. “*that it is to come*, when Satan is bound and cast into the bottomless pit, and during that thousand years Christ will in a more particular manner reign in the hearts of his people on earth.” Now if this is not a temporal as well as a spiritual reign, I know not what he can mean, unless he supposes the earth to be superior in purity to the heavens, and that they could not have fulness of joy *there*; and that he will destroy all that are living on earth in a temporal body, and bring the saints down from the heavens for to reign in a particular manner in their hearts, when on this earth; but if these are the spirits of the saints that are to have the *spiritual kingdom*, without any thing *temporal* in it, I ask how Satan, when he is let loose, is to go out and *deceive these spiritual saints again*? Now before a man begins to take upon him to lay the Scriptures before the public, he should call reason to his assistance, to know whether it is consistent with common sense; or else, I think, as a mechanic, he had better follow his employment, than try to deceive weak minds like himself: for if the whole temporal reign of man is to be cut off, Satan can have no nations to deceive. He *himself allows* that Satan is to deceive the nations no more, till the thousand years are accomplished; yet if they are cut off, there are no nations *left* to deceive at all; then how can Satan ever go out to deceive? or why is he confined that he may not deceive them, if there be no more temporal reign in man? I must say of this man, as he hath said of me—he must himself know that he is

an *impostor*; unless he is quite out of his senses; but as to me, I can call heaven and earth to witness, I never was an impostor; neither did I ever try to deceive any man *. Now this wise man says, the *ministers* are the “spiritual prophets;” as St. Paul says—“despise not prophecies;” and this man speaks largely of prophecies, that he might go on in his publication with treating on prophecies; now I must ask this wise man, if those who are called the ministers of the Gospel are influenced by the Spirit of God, and are called the spiritual prophets, why do the preachers *differ so much in their preaching?* and one preacher to write against another? There are some who erroneously say, that our Saviour was an impostor, which is blasphemy at the highest; and yet they preach repentance of sin! others wretchedly say—he was not the Son of God; yet they believe him to have been a good man! Now these are as ignorant as the writer of the book: for how can any one vainly imagine that HE was a good man, if he told them what was not true, when he said to them he was the Son of God? and before Abraham was HE was? and that he came from God, and HE went to God? and that HE and HIS FATHER were one? Now if HE knew all this to be false, how could they call him a good man? For HE spoke as no other man ever spoke; and he wrought miracles that no other man ever wrought; and HE left all on record, for HIM to be worshipped as no other man was ever suffered to be worshipped. Then how can man vainly imagine the Lord God would give him power to work such miracles to be worshipped equal with HIMSELF, if he was not what is said of him in the Psalms—Thou art my Son, this day have I begotten thee? Now if HE was not what he said, HIS Mother must be a liar, and his Father the same; the wise men that came from the East the same; and his Apostles the same.

* This was proved at my Trial, lately published.

for they said they saw the heavens opened, and the Holy Ghost descending like a dove, saying, this is my beloved Son, in whom I am well pleased. Now if this is false altogether, how can I believe the Gospel? Yet such belief is in many of the prophets of this day, that this wise mechanic calls prophets; I mean the preachers of different sects; for they are universal throughout the world: and is this the Spirit I am not to quench? are these the prophecies I am not to despise! then to what pit of destruction must this wise mechanic lead me! I must retort back on his head his own words; he must know he is a bold impostor, who imposes on weak minds to believe such doctrine as this: because a man *preaches repentance*, that he hath the *Spirit of God* and is a *prophet!!!* for I have heard these very men, with the sentiments I have mentioned, preach *repentance* as much as any other men; the reason their pernicious doctrine is believed is, because they mix honey with their poison, and deceive the people by this preaching of *repentance*, and by which reason these false prophets are believed. There is another set of false prophets among the preachers, who profess to believe the Gospel of Christ in its truth concerning our Saviour being what he said he was, and believing him truly the Son of God, and yet they say—*HE* only died to save those whom the Lord had elected before the foundation of the world, and all the rest were ordained by the Lord to be lost!—And are these also the prophets I am to believe! when it is written—As I live, saith the Lord, I have no pleasure in the death of the wicked, but rather in them that repent and turn: turn ye, turn ye, for why will you die, O house of Israel! saith the Lord. Here the judgment of man must say, the Lord said what he never meant—to say *HE* had no pleasure in their death, if *HE* created them to be lost, and they could not be saved; then they must say it was *HIS* pleasure, thus to create them to perish; and if the

decrees of heaven were so fixed, why should the Lord mock them, to invite them to return, when HE knew HE had made them so as they could not return? Does not the Lord say, Oh! that there was such a heart in them as I could wish? But if the Lord made them so at first, and designed they should be so before the creation of the world, or before they were born, then they had the heart that it was the will of the Lord they should have; yet such preachers are common in the world, that call themselves *spiritual preachers*: and yet their doctrine is full of blasphemy; for they say, the Lord saith what he never meaneth. And yet I know, they would answer, they never said such a thing in their lives. This I grant; they do not speak the words so plain as I have explained it, and yet their meaning is to the same purpose. Now if these are the prophets I am to believe, then what road am I to take? for there are three different roads that are already known to the world from these spiritual preachers; and now I shall point out the fourth: those are they who declare all the power and will to be in man, to do either good or evil, as he likes. Now though this doctrine is not so against the Lord, to point out his cruelty like the former, yet it is a mistaken and false notion in man, to think he hath power of himself to withstand all the temptations of the devil. This, I know by experience is false; for without the Lord we can do nothing; and we are commanded from the Scriptures to seek the Lord and HE will be found of us; to draw nigh unto Christ, and HE will draw nigh unto us; to commune with God in our hearts, and HE will commune with us; but without him we can do nothing; but if we are workers with God, HE will be a worker with us; and that faith is the gift of God, and not of ourselves. Then how can man have all power, to will and to do, without the grace of God assisting him? Yet such doctrine I have heard preached;

therefore, among all these spiritual prophets, that are called ministers, I never heard one of them in my life but what their opinions led them to err from the Bible in some things; or in others to go from the truth of the Gospel; for I never heard a minister in my life that ever preached to the *perfect truth* of the Gospel; and since my writings have gone out in the world, I find the ministers themselves, and these spiritual preachers, wrest the Scriptures more than any men, denying all spiritual gifts, and all revelation, and all visitation from the Lord; as though the Spirit of the Lord had entirely forsaken us, ever since our Saviour died. Then the Apostles must be false, who so often affirm, that the Lord will visit us again in the Spirit, and all hidden mysteries, that are concealed from man, shall be revealed by the Spirit of God. But this is now denied by these spiritual prophets, as well as by this wise mechanic; then where is the prophet that I can trust to? But does this wise man observe that spiritual gifts are called one thing, and prophecies are called another? so that a man may have spiritual gifts to teach his people, without having the spirit of prophecy to warn them of what is hastening on; besides, every man *must stand in his place*; and the Scriptures must be fulfilled as they are spoken. Then how can this wise mechanic, with the ablest English divines, say, that the Woman in *Revelation* xii. means the church in all its splendor? How then can she be travailing in birth, crying to be delivered from all this splendor, and Satan standing before her, and also the earth persecuting her, that she is forced to flee into the wilderness; and the dragon casting out floods against her; and the earth helping the Woman? When he says the earth is *trampled under her feet*, and the church of Christ is in all its glorious state, how then is this persecution to come, when, as he says, the sun of righteousness, "the Lord Jesus Christ, of his

“righteousness imputed, and imparted, and the moon, that is the earth, and its sublunary vanities, under her feet?” Where is the man can make this join together, that the church is in this glorious state as he mentioned? that Christ hath subdued all vanity? and that all evil is thrown beneath him? and the glorious Gospel and the Apostles shining bright, as they are prophesied to the end to be in this persecuted state, as mentioned in the Revelation? Oh, what an impostor must such a man be, willingly and knowingly to impose on weak minds! Men should discern what they are writing, before they take upon them to correct what they cannot mend, or understand. And now I shall come to the 14th page: *Hebrews xi.* where he speaks of a living Faith, the substance of things hoped for, the evidence of things not seen; and without the evidence of this Faith upon the heart it never can be called a living Faith. Here this wise pretended corrector, with his plain remarks, has turned the weapon back on his own head, and has shewed himself to have a dead faith. But from the evidence that I have had of things not seen, and before they sprang forth I told men of them; and the faith that is planted in me, that I should see the substance of things I hoped for, he assures me this faith is the gift of God, it comes from God, and it leads to God; then he must allow my teaching is of God; for he adds, if any man have evidence of this Faith in the soul, though in ever so small a degree, it is utterly impossible for that man to be lost; then it is certainly impossible for me to be lost, when the Lord hath so strongly implanted that Faith in my breast—that the gates of hell should never prevail against me; and in opposition to men and devils, HE would carry on HIS WORK *in me* and *by me*; and to HIS honour and glory he has done it; for he that trusteth in the Lord is as Mount Zion, that cannot be moved. But now see what this wise writer says fur-

ther :—Without this Faith it is impossible to please God. Then where is his faith to please God, if he believes the Lord will go from all HIS words and all his promises? But when I see the Lord has not gone from HIS words or promises in the past, I shall surely trust HIM for the time to come; therefore he might well add—The Lord is the author and finisher of this Faith. Here he brings forward the Gospel to strengthen me; and the life which I now live in the flesh, I live by faith of the Son of God, who loved me and gave himself for me. This, he remarks, is a true and lively faith. Then now be wise, Oh simple man, this living and strong faith was planted in me more than thirty years ago; or I never should have had faith in ninety-two, to believe it was the visitation of the Lord, to leave my work to write what was coming upon the whole earth, when there was no appearance of it, if the Lord had not been the author of my faith before to trust in HIM, and obey HIS word: and so HE has carried me on to be the finisher thereof. Therefore this wise writer might well say, the effect this living faith has upon the heart, is wonderful—and wonderful effects has this faith had upon me. He further adds, whenever this faith is planted in a man's heart, by the operation and influence of the Holy Spirit, there is an effectual change in that man's life:—And I am the witness for myself (and the Lord is witness for me) that I have been dead to the world as to all its pleasures and vanities, and the world to me; and the desire of my soul, for thirty years past, has been to wish to live to God, and to God only; so this man has assured me, my calling is sure; that the Lord hath called me with an effectual call; and that HE will save me with an everlasting salvation, who died for me, and has fulfilled the law and made it honourable—that never said to the seeking seed of Israel, seek ye my face in vain: but out of my weakness HE hath made me strong, and to war va-

liantly in the fight; and I fear not but he will turn to flight my enemies, and stop the mouths of the lions, quench the flames of fire, escape the edge of the sword. This he hath quoted in the 16th page, that the Lord will do for them where their faith is strong in him. Then does not this man build up with one hand what he is trying to pull down with the other? as he has pretended to judge of a thing he knows nothing about, as he does not know me; and, I fear, does not know my Master; yet, God forbid I should deal as harshly with him, as he hath with me; for I trust the Lord may, at some places, be working in his heart, to bring forward Scriptures to strengthen my faith, and to clear me, while he is trying to condemn me, that he hereafter may see his own folly, and that he has but a notion of faith, a dead faith, without a lively sense of faith; for if he was acquainted with the Scriptures, and knew what was the duty of a Christian, he would never have acted with such gross errors, to pretend to write against my books, and confess himself he had read but little of them. How unjustly should I publish against the man, or condemn his book, before I had read it through and had seen what to condemn in it? I do not condemn the texts of Scripture he has brought forward; but I condemn the manner he hath explained most of them; though I grant his explanations are short; but in the 15th and 16th pages, I confess his explanations are wise and just and perfectly true; which I can prove by happy experience.

And now I shall come to his observation on Sealing. He says, mine "is a new fashioned mode of sealing, which I vainly imagine as a Type of the Israelites' sprinkling the blood:" he says, "that passage refers to the blood of Christ." Does the ignorant man suppose I did not know that as well as he did? a thing I was taught from my cradle, that the sprinkling of the door posts was the sprinkling of the blood of Christ, as the Lamb slain from the foundation of the

world ; and to sprinkle our hearts from dead works, that in and through the merits of HIS Blood we might be saved. But could not HIS Blood cleanse us without Types and Shadows? Could HE not have saved us if the blood had not been sprinkled upon the door posts? You will answer, Yes; the Lord could have done it; but he did not choose to do it without setting a temporal sign for a spiritual salvation. Then what have you to marvel at the Sealing, if the Lord should require a temporal love of man, that they should shew their love to God, by subscribing with their hands unto him, to fulfil the words of the prophet*? And now to fulfil that word, believers are required to sign with their hands unto their Lord, that they wish for Christ's kingdom to come, and HIS will to be done on earth as it is in heaven; and Satan's power to be destroyed; then to have a temporal seal, that they are the sealed of the Lord, whereby they are sealed to the day of Redemption; so that the things temporal and spiritual may stand together of sealing, as the things temporal and spiritual stand together of the blood of sprinkling. Now if the sealing be not a temporal thing, why is it said in the Revelation, hurt not the earth, nor the sea, till the servants of God are sealed in their *foreheads*? He does not say, till they are sealed in their *hearts*, but in their *foreheads*, meaning their names are sealed—as every man's name is signed in his forehead *when he is baptized*; and a particular number was mentioned; but that number can never be known from *the heart*—who is sealed, and who is not: but by *the names* the number is known. Now do men vainly suppose, when it is said these dreadful judgments should be prevented until the number were sealed by their names, and that those that were not sealed had the mark of the beast in their

* Isaiah xliv. 5.

foreheads, (which is a thing easily to be understood) they are signed with the sign of the cross on the forehead in token hereafter that they shall fight manfully under Christ's banner, against the world, the flesh, and the devil; but *now* that they are called forward to fight against the world, the flesh, and the devil, they refuse to let their names be seen in public, that they have a desire for the kingdom of Christ? Though they receive their names in the forehead, to fight manfully for him; but let them know, the cross of Christ came through the sinfulness of the the beast; then if they are willing to wear that mark of the cross, but refuse to sign for Christ to come and wear the crown, and possess the kingdom he died to purchase and redeem, they must remain with the mark of the beast in their foreheads; whose mark they are willing to continue, and their pretended love is but hypocrisy. I could enlarge much on this subject, as our Saviour compares things temporal with things spiritual: and the sealing is made plain to me, that it is a command from the Lord to those, who wish for his coming. But I am sorry to say there is one fatal truth in his book—that some of the sealed people are just like the Calvinists, that when they think they are the elect of God, they may commit what sin they please—they are the elect, and they shall be saved. This erroneous belief I have seen in many of the Calvinists, and have heard them say, *they know they were the elect of the Lord*, when their lives and conduct have been such as a moral man would have been ashamed to live in, if he had any regard for his honour amongst men. I heard one of them say myself, when he was reproved for swearing: "*he was in no sin, it was not he swore, it was sin that dwelled in him swore.*" The same excuse I heard made for drunkenness; and another who judged himself elect, for stealing, when he was found out, said—"*The devil would tempt the children of God, so the*

an could not be imputed to him ; for he knew he was the elect, and was sure of being saved. This I have heard and known. All manner of sins and the blackest crimes have been committed by these men, that call themselves the elect, and said, *they were sure of being saved do what they would.* Now I fear this erroneous and mistaken notion is in some of the sealed ; for the net was cast into the sea gathering in good and bad ; and to fulfil the Scriptures perfectly, many put their hands to the plough and drew back ; that meaneth, after they had signed their names for Christ's kingdom to be established, and Satan's destroyed, they drew back and destroyed their seals. Then how can they be fit for the kingdom of heaven ? Now I shall end with one observation more, on page 23, where this wise writer brings every word against himself : How can a man handle the Scriptures so deceitfully, and not have his own conscience condemn him ? I shall go from the Scripture he quotes from *Jeremiah* xiv. 14, 15 — Then the Lord said unto me, the prophets prophesy lies in my name : I sent them not, neither have I commanded them, neither spake unto them : they prophesy unto you a false vision, divination, and a thing of nought ; and from the deceit of their hearts. Here this man must make himself a prophet, whom the Lord hath spoken to ; or bring himself under the very character that he hath here mentioned, whom the Lord hath not spoken unto, but who is prophesying out of the deceitfulness of his own heart. Then let him tremble at the following words, which he has brought against himself : Therefore thus saith the Lord—By sword and famine shall these prophets be consumed. Here he points the reader to *Jeremiah* xxiii. 16—They make you vain, they speak a vision out of their own hearts, and not out of the mouth of the Lord. Now this man, if he does not make himself a prophet that the Lord hath spoken to, must make himself the false prophet, that prophesieth lies in God's name ; saying, I have

dreamed, I have dreamed ; but what a dream, of what a delusion must this man be in, to place the Scriptures in this manner against himself, thinking to make the people err by his lies, and his lightness ? If he say, the Lord hath not spoken to him, the following lines condemn him—Yet I sent them not, nor commanded them. Then if the Lord neither sent him nor commanded him, out of his own mouth he is condemned to be fed with wormwood, and drink the waters of gall. To walk in lies, and strengthen the hand of evil doers, that none may turn from the evil of their ways, he says, they are all unto the Lord as Sodom and Gomorrah—and like the people of Sodom and Gomorrah this man hath made himself : who went to destroy the angels, when they came to Lot, and despised the warning of Lot, till the fire came down from heaven to destroy them. Now if this man had one grain of sense or reason, his own handwriting would come against him, and make him tremble like Belshazzer of old, and his knees smite one against another, with the consciousness of his own guilt—that, he hath either made himself a prophet of the Lord, or he has brought every text of Scripture against himself, to condemn himself : how is he wresting the Scriptures to his own condemnation ! Now let him mark *Ezekiel* xiii. 18 —Thus saith the Lord God, woe, woe to the women, that sew pillows to all arm-holes, and make kerchiefs upon the head of every statue, to hunt souls ! Will ye hunt the souls of my people ? And will ye save the souls alive that come unto you ? Here, vain and simple man ! with all the art you can invent, you are trying to hunt the souls of those who wish to flee from the wrath to come, and are warned to prepare for the coming of their Lord, that they may be able to stand in the evil day. But you are telling them you can save their souls alive, if they will come unto you ; but can you save your own soul in that day, when you have mocked the visitation of the Lord, despis-

ed his invitation, and despised his threatenings, and are telling men to come unto you, that you will save their souls alive? Does it not plainly appear that you would slay the souls that should not die, and save the souls alive that should not live—by your lying unto my people that hear your lies? Hear what followeth from your own words: Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hand of the wicked that he should not turn from his wicked ways by promising him life. Here are the false prophets, that are cheating and deceiving the hearts of the people: telling them no dangers are near, no evils are threatened, but that they will save their souls alive if they come unto them—by prophesying lies unto them out of their own hearts, when they have seen nothing. Let the writer take a serious view of his own works, and conscious guilt must condemn him, that he hath made kerchiefs to lean upon, that must be torn from him, and that never did support him; but I have a foundation stronger to trust to—my trust is in the Rock of Ages, and not in my own weak judgment; though he pretends to compliment me in the beginning of the book, of having a great deal of head knowledge; but I cannot pay him that compliment; for he has written the book so much against himself, as though he had neither head knowledge, or spiritual grace; and no more understood what he was writing than he understood my books, that he said he had read but little of. But now I shall conclude with his own words—“Let men be careful of the fatal consequence of being found trusting to a refuge of lies.” His subtlety exhorts men to flee to Jesus Christ, as the only true refuge, while at the same time he is using all the arts he is master of, to persuade them not to be looking for and hastening *to the coming* of the Lord Jesus Christ; which in all my writings I am called to warn men of. He pretends to own Christ as the form of godliness, but denieth the power thereof; yet pro-

fessess to say, that the Spirit of God may be applied to *their* hearts; that *he* would turn them from darkness to light, and from the power of Satan unto righteousness; and teach them to know the Gospel, which is able to make them wise unto eternal salvation; and yet when this wisdom, this knowledge, and this power of the Spirit of God are given, he concludes with these words, that, "you must repent of it all, for it is all wickedness; and pray God to change the thoughts of the heart:" and whereto must they be changed? I must answer, the thoughts of the heart must be changed of him that printed this book: for I perceive, he is in the gall of bitterness, and in the bonds of iniquity.

But here I shall say no further of him, as another book is printed against me by GARRETT, a preacher of Zion Chapel, in Southwark, quoting many of the same passages of Scripture as the former; but with more confidence than him. He has filled his book with lies against me, which the reader will see in its place, as I have quoted his own words, which are entirely false concerning me*: But when the book was brought to me, I was ordered to read it through, and put it in the Bible without knowing where, which I did, and found it in the Maccabees. The book lay on, 2 *Maccabees* vii. 19. that I was ordered to pen—"But think not thou that takest in hand to strive against God, that thou shalt escape unpunished. I was ordered to put my spectacles in my Bible without knowing where, and they were in the first of Revelation and the ending of Jude; but the verse that I am ordered to quote is *Revelation* i. 11—Saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven churches. *Jude*, verse 18—How that they told you there should be mockers in the last times, who should walk after their own ungodly lusts. The third

* What is said in this book as to Garrett relates chiefly to his wrestling of the Bible, as his other falsehoods and presumption, as well as the unfounded charges of others, are answered in separate books, in order to keep the innocent and unwary from being misled by such men, who make lies their refuge.

time I was ordered to open the Bible, and it was in the 2 *Esdras* xi. 41 to the end—For the earth hast thou not judged with truth. For thou hast afflicted the meek, thou hast hurt the peaceable; thou hast loved liars and destroyed the dwellings of them that brought forth fruit; and hast cast down the walls of such as did thee no harm, &c. These were the places I opened to; then I was ordered to quote the chapter that he had mentioned, *Jeremiah* xxiii. 1—Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. *Ver. 29 of the same Chapter*—The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. *Jeremiah* i. 8, 9—Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, behold, I have put my words in thy mouth. *Ver. 4, 5.*—The word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

THE ANSWER OF THE LORD.

“ Now, Joanna, I shall answer thee before thou goest any further: For out of his own mouth he hath condemned himself, without he can prove, I have visited him, to be a prophet to all nations; and out of his own mouth he hath justified thee, from the Chapters he mentioned. Now call to thy remembrance the days of thy youth, and the promise I made to thy mother, before thou wast born, and how often I have told thee, no weapon that is formed against thee should prosper *. Now mark the words he hath pointed out before thee—Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. Now mark the last verse—And they shall fight against thee, but they shall not prevail against

* See the Fifth Book of Prophecies, page 303.

thee, for I am with thee, saith the Lord, to deliver thee. Now here is the wisdom of man, who boasts he is fighting with the weapons of my Spirit, or the sword of my Spirit ; but he shall know he is the false prophet, the false priest, that goeth when I have never sent him ; that prophesieth in my Name, when I have never commanded him ; for he trusteth to a vain vision of his own imagination, and a lying divination from the truth of my Bible ; and greatly hath he erred in visions ; for know, throughout my Bible, what visions have been shewed in all ages to the prophets ; and are not the Revelations visions ? Therefore I ordered thee to open the Bible, to shew thee the visions of John : and there thou findest thine eyes, as thou callest them. Now let them see *Ver. 13* of the visions of John—And in the midst of the seven candlesticks, one like unto the Son of Man cloathed with a garment down to the foot, and girded about the paps with a golden girdle. Read through the Chapter, you will find it a vision ; but these visions were seen in heaven by John, in the Spirit ; but know it is written by the prophet Joel, in the latter days when I come to fulfil the whole, and pour out my Spirit upon all flesh, that your young men shall see visions, and your handmaids shall prophesy. These visions must be seen here below. But how do men take the word of God in their mouths and handle it deceitfully, without knowledge or understanding ? Now mark what I told thee of this man in the beginning, and mark particularly where his book was found ; and know that he is now striving against his God ; he hath drawn the sword against his God ; then how shall he escape the punishment any more than the Jews, who persecuted ME in the Body ? and he is persecuting ME in the Spirit. Now let this Chapter be marked deep : these words were spoken to the king who was making martyrs of the mother and her children. And I now tell thee, he would make worse martyrs of thee and thy believers, were you to follow his pernicious doctrine ; for though

his power is not like the king's, yet his malice is stirred up by the devil, as the king's malice was against the mother and her children. Now thou knowest in thy own mind how greatly thou wast stumbled to find the book in the Apocrypha, which thou judgest the least of all the prophecies, and the least spiritual in the Bible; but I now tell thee, there is not a place in the Bible that more clearly points out the destruction such men would bring upon believers than that Chapter of the destruction of the mother and her sons.

For now to ages back I'll come :
 And this is just the same—
 For know the mother and the sons
 They have always put to shame.
 In ages past they so did burst,
 My prophets felt the blow ;
 And when upon this earth I came,
 My followers, you do know,
 Receiv'd the same when here I came—
 The sons were put to death ;
 My Mother she receiv'd the shame—
 Know what the Scripture saith :
 The sword appear'd against her there,
 And so went through her soul ;
 The children did their sufferings share—
 You see her children all,
 Where they did come in Spirit strong,
 And visited by ME ;
 Their lives they wish'd not to prolong,
 Their fatal end you see,
 What did appear, her children here,
 My followers they were cast ;
 And let the martyrs to appear,
 How all alike were plac'd.
 So thus to men it plain is seen,
 Throughout the Bible stands—
 Now think upon thy simple dream,
 And thou may'st here command,
 Thy throat they'd cut—though thou'st not wrote
 The dream that did appear :
 But Satan's arts, I say, are deep,
 He'll try to cut it here,
 Now from thy folly I'll begin :
 Thou shudder'st at thy dream,
 And thought from Satan it was seen,
 But now I tell thee plain,
 It was to shew what men would do,
 If thou wast in their power,

I brought that dream unto thy view—
 And now discern the hour
 When thou the book hast read it through;
 For Satan's arts were there,
 And as an angel he'd pursue
 To make the truth appear.
 Could he go on in power by men
 Thy destiny thou would'st see,
 I tell thee, perfect like thy dream,
 Therefore I order'd thee
 To take the book then in thine hand,
 My Bible open here,
 And it was put by my command,
 'Twas I that guided there,
 That thou may'st see the destiny,
 The way thy foes do break;
 They try to cut the throat of thee,
 And make thy children weep.
 Like butchers here, I said before,
 The shepherds they were come,
 And like the sheep for slaughter here
 My Flock they're leading on.
 So this is plain, if you discern
 How they do both appear;
 But I shall keep thee from all harm—
 Mark how it ended here:
 As from the dream I shall explain;
 Thou said'st thou should'st not die:
 No: 'tis the malice here of men,
 That wish thee so to lie;
 But now too late is every fate
 To act as heretofore—
 Thy other Chapter it is great,
 And mark what's spoken there:
 The eagle see, I now tell thee,
 In every age hath been;
 For Satan strong hath work'd that way,
 Where he man's hearts hath seen;
 If any call from heaven did fall,
 A warning from the Lord,
 The eagle strong in man would come
 To mock the every word.
 But now at last the die is cast,
 I'll pluck his feathers here;
 For his deceit hath been too great,
 In man he doth appear:
 No truth or judgment is in man—
 I ask when they judg'd right?
 'Tis but believers that can stand
 When all is brought to light.
 I know the meek how he doth seek
 Always for to destroy;
 There is no peace men can possess
 While Satan doth enjoy,

For to confound in every sound,
 Men's tongues he fills with lies;
 And so like him they do goon
 With arts and with disguise,
 For to shew clear their feathers here,
 In Satan they do shine.
 But let them know the end is near:
 For now I've told my mind;
 The time's at hand, he cannot stand
 To hurt the Earth much more;
 But while he is support'd by Man,
 His feathers will appear
 In them to shine now for a time,
 His malice will be high
 Where he can come and dwell in men;
 But you may all defy,
 If you stand out, not full of doubt,
 But let your faith be strong,
 His feathers I shall pluck them out;
 For men with him do join,
 Then them I'll pluck, till to the root
 His cloaths I'll take away.
 So let the mockers now stand mute,
 My judgments they will see
 To hasten on, I tell them, strong;
 For I'll deliver here
 From all the violence of such men,
 That do this way appear.
 Judgments shall come; and mercies strong
 To those that her believe,
 And see what rock she builds upon,
 I will not one deceive.
 Now mark the head how all was laid:
 And will they say 'tis thine?
 Then sure their wisdom must be dead,
 And thou must all outshine,
 To have thy dream near at the time,
 And so to place the whole
 To shew he'd cut the throat of thine,
 And make thy children fall.
 And then the last see how 'tis cast,
 Thy Prophecies before:
 Thy enemies they so would burst
 By Satan's malice here;
 But know the end by thee is penn'd,
 He shall not now destroy;
 I've said that I shall stand thy friend,
 And will mankind enjoy;
 That wish for me, my kingdom see,
 They shall not wish in vain;
 The Woman's Fall I've said I'll free—
 I made her to be mine.
 When at the last the whole is cast,
 Then Satan he must fall:

The eagle's feathers now do burst,
 But I shall pluck them all ;
 His claws appear, I tell thee here,
 For he doth work in man,
 And know I've told thee them I'll tear,
 And off the whole shall come.
 So now see plain, ye sons of men,
 The way this did appear ;
 I order'd thee to blind thine eyes,
 That all might see it clear,
 Promiscuously came all from ME,
 'Twas I did guide thy hand.—
 And now the Chapter let them see
 Wherein thy eyes did stand ;
 Then surely men must see it plain,
 The visions must appear ;
 And from the mockers I'll maintain
 That the last times are here ;
 And gone from ME they surely be,
 My Spirit do not know ;
 They have no faith for to build up
 That I shall come below
 In Spirit strong to dwell with man,
 My Bible do not see,
 Though they pretend to build thereon,
 But nothing know of ME."

Here ends Wednesday night, Jan. 30.

Thursday morning.

I am compelled to write the dream that I shuddered to mention. On the Tuesday night, the 29th, I dreamt a man had cut my throat, and put me in an elegant coffin, and carried me to the butchers to bury me ; but as I was not quite dead, I thought some of my friends put me into a bed, and I began to recover very fast, and said I should not die, but live. This is the dream that is alluded to in the communication, from the Chapter where I found Garrett's book. Last night I dreamt two men were going to throw me down a precipice, which made me cry out aloud in my sleep, and Townley waked me. After that, in the morning, I had a beautiful dream of seeing horses in the air, and I thought many saw them as well as me.

I was this morning ordered to open my Bible; which was in 1 *Maccabees* vi. *the latter part of ver. 8*—He laid him down upon his bed and fell sick for grief, because it had not befallen him as he looked for.

THE ANSWER OF THE LORD.

“ Now, Joanna, I shall answer thee. Thou judgest of this chapter as the former, there could be nothing to the purpose in it ; but I now tell thee, no more than it happened to the king as he looked for, no more shall it happen to thy enemies as they look for ; for I shall be a strong tower and wall of defence round about thee to destroy thy enemies. Now remember thy dream, and how thou wast waked out of it : and now I tell thee, as Townley awaked thee, when thou criest aloud, and delivered thee from thy fears in thy sleep, and perceivedst all to be but a dream, so, I tell thee, the malice of men shall be no more than a dream unto thee : for as thou dreamdest afterwards the horses were placed in the air, like visions, and clouds before thee, so shall my Power and my Spirit defend thee. And now I shall call to thy remembrance the night thou calledst for the wine, that thou mightest drink deep in my Spirit, and be cleansed from all sin, and by the bread be strengthened by ME ; know, in the morning I called thee aloud, as Townley called thee to awake thee from dangers ; and so shall my calling be unto thee ; so fear not them that rise up against thee ; for I am thy God, and will be with thee. And now go to the other chapter that he mentioned. 2 *Samuel* x. 5. from which he speaks thus—“ And if this abominable tribe “ had staid quietly at Jericho, till their beards were “ grown, the world had never been thus filled with “ their horrid blasphemies.”—Now, Joanna, I shall answer thee from the judgment thou hast drawn of thyself ; but do not boast thou art wiser than others.

It was I that placed that wisdom in thee, to shew it was the ingratitude, and the unbelief of the children of Ammon, that brought that disgrace upon the children of Israel. Now let them weigh deep what kindness David had in his heart to do unto Hanun the king of the children of Ammon. He thought to have shewed kindness to the children of Ammon ; but now mark their ungrateful return. David sent to comfort them by his servants, and the princes of the children of Ammon said unto Hanun their Lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee ? hath he not rather sent his servants for spies to search out the city and overthrow it ? Here, through their unbelief, and wrong insinuation, they worked upon Hanun to entreat David with ingratitude, unkindness, and shame, and confound them for the goodness of their king. Now this hath been in all ages ; through unbelief and wrong judgment the people of God have been put to shame and confusion, as David's servants were ; but mark what became in the end. The children of Ammon were destroyed for their ingratitude ; and now, I tell thee, it is coming to the end, that unbelief and ingratitude shall meet with their just punishment, as the children of Ammon did ; for now, like David, I have thought to do kindness to the sons of men, as David did to the children of Ammon ; but if they go on with ingratitude, to shame my servants, whom I have so sent out to warn and invite them, as Hanun shamed the children of Israel, they shall be destroyed as the children of Ammon were. So let them all observe, that if the children of Israel were shamed at first, the children of Ammon were destroyed at last : and so now I warn all men, if my servants are shamed at first, who believe in the fulfilment of my Bible, that I am a God that will not lie, they shall be destroyed at last, that mock like the children of Ammon, to say they are spies sent out by the Devil. So here he hath

shewed thee the very text that must bring the sermon, to shew how ingratitude, unbelief, and wrong judgment bring on men's destruction ; and how ready they are when they have committed a fault, to add one crime unto another, till they have brought the shame and guilt upon their own heads, that they tried to bring on the innocent. Thus did the children of Ammon do, and thus are thy enemies doing : they are trying to shame thee with lies, and calling thy MASTER a liar ; but they shall find in the end thy MASTER is the God of Truth, whose heart is now like David's, to shew kindness to the sons of men ; but they are like the children of Ammon wresting the Truth, despising my Goodness, and trying to stir up all they can against ME, and putting my servants to shame ; but they shall all find it in the end, I will act like David, and turn my love to anger, to destroy the ungrateful sons of men, who judge they are wiser than their MAKER ; that I made a promise in the beginning I never intend to fulfil : as the children of Ammon said by David, so have men said now by ME. Therefore they are drawing their pens like swords against ME, to stir up war against my people ; but they shall find a David here, that will destroy them as David did ; for now I tell thee, they are adding one sin upon another, first the sin of unbelief by mockery, to shame my people who believe ME the God of Truth ; and now they are stirring up war against them, as the children of Ammon did.

So from their fall, I tell you all,
 Destruction fast shall come ;
 And from that chapter now see all
 What unto them did come,
 That first did blame and then did shame
 The children that were true,
 Because that David sent them out
 His kindness for to shew.
 So now the same, behold my name,
 Like David I have done ;
 And as you put my friends to shame
 Your ruin shall come on.—
 But I'll end here and say no more ;
 This chapter let them see,

The way the ending must appear,
The man hath mocked ME.
Now to another Chapter go,
That I shall here explain,
And from Isaiah I shall shew
What mis-maze is in Man.

Another Chapter quoted by Garrett is *Isaiah* xxviii. 7—But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. He further adds in his book: "I trust that the Lord has brought me through the Jordan of a spiritual judgment, and equipped me with the sword of his Spirit, and put an irreconcilable enmity between me and all such awful superstition; my soul, through rich grace shall pay away; yea mine eye shall not spare, till I have exposed to just contempt this abomination of desolation, and as a watchman upon the walls of Zion, I have given a faithful warning to all seeking souls."

"Now I shall answer thee from his words, where he professes "to give a faithful warning to all seeking souls." He professes himself a priest and a prophet; but he shall know he is the priest and prophet mentioned in his text: he hath erred in the sense of visions, in the meaning of visions, and stumbled in the judgment he hath drawn of ME; for I have neither called him, neither have I warned him to be as a watchman, unless he would warn my people, to turn them from the evil of their ways, and warn them of the visitation of the Lord; but this visitation he hath denied, this visitation he hath mocked and despised; yet he hath set himself up as a priest and a prophet; then let him tremble at the following words, *verse 14* of his own chapter—Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, ye have made a covenant with death—as

though as dangers could not come unto you ; but ye are promising life to those that trust in your lightness and in your lies : but he shall know I have laid in Zion for a foundation a Stone, a tried Stone, a precious Corner Stone, a sure Foundation, he that believeth shall not make haste.

Now I shall answer thee from this chapter. The priests have made themselves the prophets, which thou knowest from the letters of others, as well as from his book ; for no man can say he knoweth my mind or will, what I intend to do upon the earth, without he is visited by the Spirit of Prophecy from ME ; yet the priests profess to be prophets, that they know my will and understand my Bible, while they are mocking the true Spirit of Prophecy that I have given. Now let them answer what is meant by the TRIED STONE, the CORNER STONE, and the SURE FOUNDATION in thy heart. Thou answerest, that foundation is CHRIST. True is thy judgment ; but let it be known unto all men, that foundation was laid in the Fall, and that foundation cannot be accomplished till the Promise is fulfilled. It was a tried stone to the Jews, when I came in the body ; and it was a tried stone to the Gentiles ; and a precious corner stone, a sure foundation for MAN'S REDEMPTION, unless they make agreement with hell, to withstand the Promise that was made, that Satan's head may not be bruised ; but what will they do when judgment is laid to the line, and righteousness to the plummet ? The line was laid in the beginning, for Satan's head to be bruised, his power destroyed, and the kingdoms of the earth to become the kingdoms of the LIVING GOD. This is the line through my Bible ; but if men make lies their refuge to deny all these promises, and agree with the falsehood of Satan, to cover themselves with him, they will find, when the overflowing scourge passes through, they will be trampled down by it ; therefore let them tremble at *verse 22*—Be

ye not mockers, lest your bands be made strong. And let them answer who is the true prophet, from the following lines: I have heard from the Lord God of Hosts a consumption, even determined upon the whole earth. Now this prophecy is known to thee, that I have declared unto thee; for thy prophecies go to the ends of the earth, that I have begun and will go on, till I have brought all men to know the Lord: but Garrett says, he knows what God is; then he must know all my decrees, and know more than the angels in heaven: for the angels know not the Lord to perfection, nor what he will do, to make all his ways perfect before men and devils, saints and angels. Then how can a man boast he knows from the Bible what God is? For I tell him, he knows not what man is; neither does he know the deceitfulness of his own heart; though he pretends to write as a priest and a prophet: and let him know, from the chapter he mentioned, he must profess to be a prophet, that hath heard all my decrees, and determination upon the earth, or he must allow himself to be the false prophet, the false priest, that hath erred in the visions he hath seen, and stumbled in the judgment he hath drawn. Let him weigh his chapter deep, and let all men weigh it deep; for I tell thee that chapter stands for the end. And now mark the following, *chap. xxix.* 9—Stay yourselves and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. And the vision of all is become unto you as the words of a book that is sealed. And so I tell thee are the prophecies and the visions unto them that are hardened through unbelief.

For now to all I thus do call,
 The chapter that is here
 Foretells mankind their fatal fall,
 Where unbelief appears.
 The chapter he points out to thee;
 False prophets there are come,

And the false priests let them see,
 What is the end of them ;
 But from the true they all must know,
 That my decrees do hear,
 I never shall give up the blow
 Till I have ended here.
 So earth and hell they now may swell,
 And let their lies go on,
 But from the chapter let them see
 What fatal end must come ;
 For line on line, behold the time,
 What prophecies are penn'd,
 And from the precept let them see
 The way that all must bend.
 For backward here do men appear,
 And backward they go on ;
 Back to the Jews, hear ye the news,
 For backward so they're come.
 So backward all will see their fall,
 That stand in unbelief:
 The TRIED STONE, I tell you all,
 Must end your every grief
 That do believe I'll not deceive,
 The sure foundation's here ;
 I am the first, I am the last,
 I'll make my Bible clear ;
 My wondrous council all shall see,
 My working shall come round,
 Till I've destroy'd the enemy,
 And man shall now be crown'd
 With peace on earth, the Scripture saith,
 That in ME do believe,
 I am a God that's just and true,
 And will not man deceive.
 But unbelief will bring on grief
 To those that mock my word:
 The vision's like a sealed book
 To those that know not God.
 Therefore with wonder they may cry,
 What false prophets are here,
 That gave my Bible so the lie,
 What priests do appear ?
 I said before I'll make it clear
 The ending so would come ;
 But one good Shepherd men would hear—
 Now mark the words in John."

See John, chapter x. 11—I am the good Shepherd :
 The good Shepherd gave his life for the sheep. *Ver.*
 12—But he that is an hireling, and not the Shep-
 herd, whose own the sheep are not, seeth the wolf
 coming, and leaveth the sheep and fleeth : and the
 wolf catcheth them, and scattereth the sheep.

THE ANSWER OF THE LORD.

“ Now I tell thee, this chapter alludes to my coming in the Spirit, when I come to call my sheep and they shall know my voice ; but what other Shepherd did I say, as man, they should depend upon when I compared them to hirelings ? and he is a hireling, that denieth the visitation of my Spirit. Now come to the chapter he told thee of in Ezekiel : *chapter xiii. 7, 8*—Have ye not seen a vain vision, have ye not spoken a lying divination, whereas ye say, the Lord saith it ; albeit, I have not spoken ? Now let them mark *verse 3*—Thus saith the Lord God : woe unto the foolish prophets, that follow their own spirit, and have seen nothing ! Now from the chapter he mentions to thee, as being brought against thee, is entirely against himself ; for he set himself up as a prophet, following his own spirit and having seen nothing. Then let it be known unto all men, the word of the Lord came unto the prophet Ezekiel, to prophesy against these prophets that prophesied out of their own hearts : and out of their own hearts have all the priests prophesied that prophesy against thee ; and they are seducing my people with lies, saying, peace, and there is no peace : they are building up walls, and daubing them with untempered mortar. Now let them see that chapter deep, what destruction these prophets must bring upon mankind, that prophesy out of their own hearts, who are like the foxes in the desert ; and like the foxes they are destroying my sheep, crying peace : but I ask them what peace ? Now let them mark *verse 22*—Because with lies ye have made the heart of the righteous sad, whom I have not made sad ; and strengthened the hands of the wicked, that he should not turn from his wicked way. Now I shall answer thee from this chapter : Let the prophets fear and tremble, that prophesy out of their own hearts, and have seen

nothing, to deceive my people with their lightness and their lies. Now see how much this is in the hearts of the ministers. I have threatened with judgments, and judgments have come; I have threatened with scarcity and dearth, and the land hath felt it; I have threatened to punish with the war and the sword, and it is still over your land. Yet seeing all these things before them, they are prophesying peace to my people, telling them 'tis a vain vision, and a lying divination, all they have seen and heard; for they are telling the people, from their own hearts, they are the prophets to whom you are to trust: but how fatal will be their end, when they see all the judgments pronounced in that chapter fall upon their own heads, for prophesying out of their own hearts? This was the destruction of the Jews; they prophesied out of their own hearts against the true prophets that I had sent unto them, and so they deceived the people by promising them peace, that nothing should happen to them, when I had threatened to destroy them. Now as I have told thee, in all ages of the world men have been alike, and that likeness will continue, as long as Satan's power reigns; and perfectly as the false prophets are mentioned in that chapter, that they were then, perfectly so they are now; but I now tell thee, their end will be more fatal; because they have my Bible to see what unbelief brought upon man, and how much it is mentioned of the false prophets, prophesying against the true ones. Therefore this last presumption will be more fatal to man than all the former; for where is the man can now come before thee, and say thou hast prophesied lies in my Name? Have not all things been foretold, from 1792 to this day, that have already taken place? And now mark how many men thou hast heard affirm they were called of God to preach the Gospel, whose sinful lives have made thee tremble: as thou hast often said, to do

the Devil's drudgery in Christ's livery : and now I tell thee, your land is full of these preachers. Therefore he pointed to thee the very chapter that sheweth his likeness, and the likeness of others. Know, the true prophet was but one, the false prophets werè many ; and many false prophets are gone out in your land, saying, the Lord sent them to preach the Gospel, when I have never sent them nor commanded them ; but out of their own hearts are they gone, and building up walls, daubing them with untempered mortar, that is not tempered with my true word, nor with the Gospel ; for know it is written, the good Shepherd must appear, before the redemption of man takes place, or the fulfilment of the Bible is accomplished ; but how is the good Shepherd to appear ? or how is the Lord to be revealed ? or how is the wicked one to be revealed ? Will they say, by those prophets or priests that are gone out into the world, and saying, Lo, here is Christ revealed to me ; I am sent out to preach the Gospel, by the sword of his Spirit ; and another crying out the same, I am sent out by HIS SPIRIT to preach the Gospel a different way ? For this is known unto thee and to all men, it has been affirmed by the different preachers, that thou hast heard preaching one against the other, and yet both say they are called of God ; then what untempered mortar is their preaching my word, to say they are called of ME to preach my word when they cannot join together ?—

So now see all, the wall must fall
 That's so built up by man :
 Untemper'd mortar is their call,
 The prophets false are gone ;
 Throughout your land they now do stand,
 Affirm they are sent by ME ;
 But from their doctrine thou dost know
 They no ways can agree ;
 Then surely here they must appear
 False prophets in your land ;
 Untemper'd mortar, all see clear,
 Together cannot stand.

They mock the warning of the Lord,
 They wrest my every word,
 And what is left upon record
 Hath ne'er to them occur'd,
 That they are come the prophets wrong,
 To say they are sent by ME;
 Untemper'd mortar doth go on,
 As they do disagree.
 So now see clear my Bible here
 The way that it doth stand;
 Untemper'd mortar doth appear,
 False prophets they are come,
 To tell mankind that they are sent
 To preach the word for ME,
 And on their words you must depend
 If saved you will be;
 To trust to man is all their plan;
 But how will they appear,
 When the good Shepherd he doth come
 And ask them when and where
 That I did call, as things do fall
 So different from my word?
 To say that they are prophets all,
 That way they mock their Lord;
 Yet they contend that 'tis from men
 You every thing must know;
 They mock the judgments I have sent,
 But can they stop the blow?
 I tell thee, No; it is not so;
 They have not stopt the past,
 And fast they'll see the scourge to go,
 They'll never stop the last,
 But bring it on, proud ignorant men
 That say, they know the Lord!
 And with their Maker do contend,
 As I before have said.
 So now comes on that chapter strong—
 Let men the chapter see,
 Then they must know the prophets wrong
 The priests so must be;
 And down they'll fall, I tell thee, all
 When it goes through the land:
 The overflowing scourge is near,
 I ask them how they'll stand?
 When all begin to tumble down
 Their mortar will not do:
 The sheep they murder with their sound;
 Like foxes, all shall know,
 They do appear to mock men here,
 To say, they are call'd by heaven;
 Then all these things they'd known before,
 And warning would have given.—
 But I'll end here and say no more;
 The chapter let them see.
 Another chapter must appear,
 That he did name of thee,

Or of himself; his pride did swell
 Like Satan's at the first;
 But down, I tell him, he will fall
 And on the floor be cast."

See *Ezekiel* xii. 28. (quoted by Garrett)—Thus saith the Lord; there shall none of my words be prolonged any more. Now mark his words: But he says, "This wretch and all her fraternity pretend to have power to fix a time, and then to prolong it at their pleasure! poor devil's fun! they might have escaped many sneers, if they had only fixed the time of the fulfilment of their prophecies a hundred years to come."

"Now I shall answer his words. Had the art and deceit been in thee, to pretend thyself a prophet when thou wast none, thy art and deceit would have been like his, to have fixed to a time that no one could tell whether it was true or false, to mock thee till thou wast no more. This is the art of Satan, and this is the art of a man that is lifted up by him; but let all men know, it was never the art of thee, thou dealest faithfully with God and man: for I told thee all was at hand, and that all was at hand thou toldest the public. So if it had not come on the devil could have had no fun with thee, if he had come in my name to prophesy; for Satan does not know with what I mean to visit the nations, nor what I intend to do upon the earth. So had thy visitation been from the devil, to cast thee up high by his prophecies, he would soon have brought thee down to the floor again, as the fall of Garrett will be. And know what I told thee by the man's prayer, that mocked Carpenter's praying to the Lord, as he called me the devil, so Garrett hath mocked the Spirit that leads thee and called me the devil; but every soul that mocks thee shall know thy Prophecies come from the God of Truth; whether they live to see the fulfilment or not, Satan will be ready to tell them, after he hath cast them up on

high by swelling their pride, that he hath brought them down to the pit with him, by working in their hearts to persecute the Spirit of the Lord, and doing despite where I have sent it: for let it be known, from my Gospel, he that offendeth these to whom my Spirit is sent offendeth me; but these offences must come to fulfil my Gospel. And now I shall come to the purport of his chapter: and know I have told thee, he handles the word of God deceitfully, to blind the eyes of the ignorant, and to deceive the simple. Can a man dare to preach my Gospel, and say he is furnished with rich grace, that doth not understand what he reads? Will he dare to say none of my words are prolonged? Then the Bible must be fulfilled when John wrote the Revelation, for know what is written in the last chapter—And he saith unto me, seal not the sayings of the prophecy of this book, for the time is at hand. Then if it was not prolonged, that time that was at hand must be immediately, and the Spirit and the Bride must then appear to bring the final end to all; but how are men taking from the Scriptures! how are they adding to the Scriptures to bring on their own destruction, and take their names out of the Book of Life, that they may have no share nor lot in the matter! Now write *verse 22* of the chapter he mentioned, what the Lord said unto the prophet—Son of man, what is that proverb that ye have in the land of Israel, saying, the days are prolonged, and every vision faileth? Tell them therefore, thus saith the Lord God; I will make this proverb to cease. Now I tell thee, like the present age so was the past, because judgments are not speedily executed the hearts of the sons of men are set to do evil. But shall I be a God to destroy and devour at once? Then to what use is my sending prophets to warn them and threaten them, if I go out immediately to destroy them, without giving time to try them, whether they will hear or whether they

will forbear, whether they will repent, or whether they will be hardened? It is to try them that I warn before I strike; and this warning had come to the prophet. Now mark what I ordered him to do, in *verses* 5, 6—Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. *Verse* 11—Say, I am your Sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. *Verse* 15—And they shall know that I am the Lord, when I shall scatter them among the nations. These were the prophecies given to the prophet, telling what judgments should befall them for their disobedience and rebellion; and he was a vision as a sign unto them; but seeing these judgments not immediately executed, nor these dangers come upon them, they began to mock the prophet, as they now are mocking thee, that the fatal judgments, mentioned to the unbelievers and the mockers, that shall come upon them, are not fulfilled; and the proverb is now in your land, as it was with the rebellious house of Israel, the days are prolonged, and the fatal judgments are not come. Thus they provoked me to anger in the days of old, and mocked my warning, because I gave them space to repent, and they repented not, but hardened their hearts the more; therefore I said, my word should no more be prolonged, because they had provoked me to anger, to bring on their destruction; for they had hardened their hearts through unbelief. And now I tell thee, it is the same: these very men that profess they are as prophets called of me, to go out with the sword of my Spirit, they have drawn the sword against me, to prophesy out of their own hearts against the prophet whom I have called; they have set up their own wisdom and their own invention against

my Spirit; and now they are ready to say, like the Jews of old, where are the threatenings fulfilled? are they not prolonged? mocking the visitation as not being from the Lord. Here is the perfect likeness of Jews and Gentiles; and now they may fear the perfect likeness of the fulfilment! and know how they have mocked thee of the Mis-maze, and thought no more of it as being a type to the nation, of what Mis'maze and confusion they will be in, when I bring upon the land all the judgments I have threatened, than the rebellious house of Israel thought the type of Ezekiel's digging down the wall and carrying out the rubbish was a type unto them, how they should be carried into captivity. Now let these ignorant men, that mock the Types and Shadows, I worked in thy heart to do, answer ME, why I should order the prophet to dig through the wall, and carry it out in their sight, as a sign unto them? Could I not have carried them into captivity, without setting that sign by the prophet? And was I now to set the like sign, would it not be as much mocked as it was by the Jews? I tell thee, Yes; and much more; then how can he dare to say, that the free, sovereign and unmerited and unsought-for Grace of God in his soul, compared with that all-sufficient fund of divine knowledge contained in the Bible, is sufficient to inform him what God is? Now the very chapters that he hath mentioned must come as a swift witness against him; for how can he mock my speaking to thee, when thou wast cutting of paper and making a Mis-maze, and see in the chapter he pointed out, from the 3rd to the 16th verse, what I commanded the prophet to do, how I conversed with him to set signs for the children of Israel? Then what knowledge can he have of his God? or what knowledge hath he of my word? But I now tell thee, as the prophet was set for a sign before them, by doing the things that I commanded him, so the

Mis-maze that I worked in thy heart to cut, shall be an awful sign of what Mis-maze shall come upon men that mock the visitation of the Lord, despise my invitation, and laugh at my threatenings; but those whose eyes are like the diamonds, that begin to see the Pearl of great Price, and dig deep through faith to find it (that meaneth going on in their faith nothing wavering,) they will find it a Mis-maze of joy that never entered into the heart of man, but hath been locked up in the bosom of the Father, concealed from men and angels, till the time of its fulfilment. This is a Mis-maze unto all men—

Therefore I work'd in thee
That simple thing for to begin,
That all mankind might see
My wondrous working unto man
A Mis-maze doth appear;
There's no one doth discern my plan,
Although my Bible's clear,
To shew at last I so shall burst,
When I have all went through.
I shew'd the prophets at the first,
What shadows they should do
To shew to man how I should come—
Ezekiel's shadows see,
The way I bid him to go on—
And now I'll answer thee:
Dig through the wall, I tell you all,
The wall stood then for man,
And from the rubbish now I call
To carry out to them,
When he digg'd through I told him so,
That carried out should be,
And he the sign, call all to mind,
How they their end should see.
So from the sign let all discern
The substance did appear,
And will you say you know your God,
And mock the signs are here?
The sign to Israel was foretold.
Which they all mock'd at first,
Until their hearts with fear grew cold,
To see the sign to burst;
But through the wall, I tell you all,
It never ended there,
Until I came in love to man,
To have the wall appear.
But now within thou dost begin
To ask, how this can be,

That I could come a wall to them,
 That they dug through to see ?
 A mystery here, thou canst not clear
 Thy pondering thoughts within,
 To ask, how I can make it clear ?
 To reason I'll begin :
 I was the wall, I say, for all,
 Whereby the end must stand ;
 But when unto the Jews I call'd,
 'Thou'lt say 'twas my command
 To bid the prophet to dig through,
 And so I told them all ;
 For if their prophets they had known,
 They'd seen from whence their call :
 That I was come a wall to man ;
 But they would not believe,
 And this before to ME was known,
 The wall did them deceive.—
 But here thy pondering thoughts I see ;
 I have not made it clear
 The way that I the wall can be,
 My prophet dug through there,
 That as a type and shadow stood,
 I tell thee, of the end.
 The wall was ME ; the substance see ;
 But now mark how 't did bend :
 Thou knowest the Jews believ'd in ME,
 A Root that should appear ;
 A BRANCH OF DAVID they should see,
 To bring their kingdom here ;
 That is, I Israel should restore,
 They'd see a conquering king
 That unto them there must appear,
 And honour great to bring.
 This they believ'd there would appear,
 A GREAT DELIVERER come ;
 And all my Bible shews them clear,
 This end must come to them.
 But when I came, it must be known,
 No grandeur they did see ;
 But like a wall prepar'd to fall,
 And so they digg'd through ME,
 Until my DEATH they had brought forth :
 Then see the wall was gone ;
 And they like rubbish were cast out—
 Their hearts to ME were known.
 Now from the wall, I tell you all,
 Though 'tis a mark to man,
 But from the building, see, to all
 By what it there does stand :
 From brick or straw, you all must know,
 Or stone, it must be laid ;
 And 'tis by man the wall must stand—
 By shadows I have said :

To build it first by man is plac'd ;
 But this thou dost not see,
 There is no way it can be cast,
 If that the wall is ME:
 Then how can man the builder come,
 To build upon his GOD ?
 This thing in man it may be done—
 But mark what here is said :
 Man was the builder of the wall,
 A shadow plac'd of ME ;
 But yet the substance known to all,
 Look deep and you may see,
 The wall by man first plac'd his plan,
 I tell you, in the Fall ;
 That is the way, to all I say,
 That I became the wall ;
 As on ME first the blame was cast,
 And so the blame went on ;
 Yet they expected at the last
 Their RANSOM it would come ;
 That their redemption they should see,
 According to my word,
 Forget the other prophecy,
 That I must shed my BLOOD,
 And first to fall, I tell them all—
 Then now the wall you see ;
 The prophet digg'd there the hole,
 To show MY DEATH must be,
 I tell them first, ere I do burst
 To be a WALL for MAN,
 And make the Serpent lick the dust,
 And have no power to come
 Within the wall, I tell you all,
 When I have made an end ;
 But as he carried then through all,
 A mystery deep to man,
 What he digg'd out, can you now doubt,
 To carry in their sight,
 A mystery no man can find out,
 Till I bring all to light ?
 My BLOOD was shed, be not misled,
 That I then gave for all ;
 But as the Jews were so misled,
 They perish'd when I fell ;
 That is, my DEATH was then brought forth,
 But they'd not trust in ME,
 And so, I say, they were dispers'd—
 The last error, now see,
 Did then appear worse than before,
 But now the wall you see :
 My open SIDE must so appear
 Just like the hole to be,
 That he digg'd through, they all shall know,
 That 'Type stands deep for Man,

But now the *Gentiles*, like the *Jews*,
 Must to destruction come,
 If *they* maintain that now again—
 “*We’ll dig the wall once more.*”
 Then I do tell them in the end
 Their ruin must appear:
 For on the *Jews* the stone did fall,
 That they digg’d out at first;
 But if you now dig down the wall,
 Upon *your heads* it must burst.
 So now in *ME* your building see,
 And let your faith be good;
 Or else your ruin you will see;—
 Like rubbish I allude
 The faith of man, where it is wrong,
 And wrong the *Jews’* was plac’d;
 But to the *Gentiles* now I’ll come,
 To shew the end at last.
 So I’ll end here and say no more,
 But let the *Gentiles* see
 What from the *Jews* they have to fear—
 And know the wall is *ME*.
 A Type to Man the wall doth stand,
 As I have said at first;
 And by the unbelief of Man
 The *Jews* were surely cast.”

Another quotation from Garrett—All visions and prophecy necessary to instruct the people of God are sealed up in Christ. *Daniel* xi. 24. now put down verse 23—After the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. *Ver.* 24—He shall enter peaceably even upon the fattest places.

“Now thou hast read the chapter through, quoted in his book, and judged it impossible that any man could be so void of reason, to allude that vile person, which is mentioned in the chapter, and comes forward in the text, which is *verse* 24. that he hath mentioned, alluding to Christ; thus thinking it impossible that any man could be so blind, or full of blasphemy, made thee turn to *Chap.* ix. judging the *I* might be placed wrong by the printer; and in *verse* 24 thou hast found the prophecies of Christ mentioned, which thou judgest is what he meant. Now I tell thee, as great as the mistake was made of the chapter, so great is his mistake to judge thou

art led by any spirit, but the Spirit of the LIVING God. By his mistake he hath placed the Spirit of Christ, in the fulfilment of HIS mission, to be the vile person, as he quoted the xi. *Chapter instead of the ix*, perfectly so is his mistake; for should it stand for the chapter mentioned, as he hath put in his book, he must make ME the vile and deceitful person. And now I tell thee, this he hath made ME throughout his book concerning thee; for there is not a greater mistake of the chapter than there is of the judgment he hath drawn of thee, and of the Spirit that directs thee. Now come to his words: he saith "a woman who beyond all doubt is one of the
 " vilest imposters that ever tainted with infectious
 " breath the wholesome air: But I have not sent them
 " saith the Lord; yet they prophesy a lie in my name;" therefore he adds, "Joanna is a false prophet," in page 9 of his book. In page 5 he saith, "she saith the
 " Lord talks to her, and she remembers it all; but
 " the being that she calls the Lord, any man that
 " knows the truth would call a liar; for Jehovah is
 " a God of truth; but this being that talks to Jo-
 " anna persuades her that she is without sin." These are the words spoken by Garrett; and from the last observation I shall answer for myself. If he hath not made a mistake in the word, as he did in the chapter, to say one thing and mean another; as I cannot suppose any man so void of reason, to quote *Daniel xi. 24.* to allude to Christ, therefore I judge he hath made a mistake, mentioning the xi and meaning the ix; so he must have made the same mistake by me; meant that I was a sinner, instead of saying I was without sin; as it is said in my writings, when I was pleading my own unworthiness to be called to so great a calling, I was answered by the Spirit that leads me--

"I know thy life what it hath been,
 Like Adam's seed tainted with sin;
 But bring ME now the man that's free,
 I say, from sin, I'll answer thee"

But this I knew was impossible to plead for any man. Now if he hath not made a mistake, he must be an abominable liar ; as I can prove him in many places, where he hath mentioned me, that he is a wilful liar, as though he came from his father the devil ; for he hath affirmed many things in his book, saying I said them, that never once entered into my thoughts ; nay he hath boldly and erroneously asserted to the world the following words : " this also (the similitude of the barren woman,) Joanna applies to herself literally, and declares that Jesus Chrst is to leave his throne in heaven, and to be carnally married to her." Now I must appeal to any man's conscience, what they can think of a man, that can so boldly and publicly sign his name to such an abominable lie ? when in all my writings it is so clearly explained of the Marriage of the Lamb, as to the shadow with one and the substance to all, means the heart entirely given up to Christ, for God to be all in all. Therefore a man that can so erroneously turn the truth into a lie, what a preacher must he be, but the false prophet and false priest that are mentioned in the chapters he quoted ? And how abominable are his falsehoods, to say I am an impostor ? Doth he judge me another such as himself ? or doth he know what an impostor is ? An impostor is a liar and a deceiver ; but I can call heaven and earth to witness that I have not acted deceitfully towards God or man in my prophecies. I judge of the Spirit by the truth ; and the truth hath followed my prophecies from 1792 to this day ; and I faithfully put the letters in the hands of the ministers, foretelling the events of years before they took place. Had they not come true the ministers would have detected me ; then how dare a man presumptuously to say the spirit that leads me is a liar ? The book of my Trial will clear my innocence of my upright dealing towards man. Another abominable lie that he hath put in print in page 4 of his book, he says, " when the Lord first began to reveal himself to her, as

“ she calls it; she informs us she was troubled with
 “ wandering thoughts, consequently she cut a num-
 “ ber of pieces of paper into the shape of diamonds,
 “ and doubled them up.” Here is a most erroneous
 lie; for such a thought never entered in my head.
 When the Lord first visited me in 1792, tears and
 prayers were then my private companions, fearing I
 might be led by a wrong spirit, as every thing ap-
 peared unlikely, that was revealed unto me at that
 time, to take place, as all seemed flourishing in our
 land; and I saw the truth of my Prophecies hasten
 on from 1793 to 1800, before I published them to
 the world, that I might not impose upon any one,
 to publish prophecies, till I was clear from the truth
 that had followed, they came from the God of truth:
 and that I believe these false prophets, that prophesy
 out of their own hearts, and out of their own spirits,
 nothing but deceit they will find to their sorrow,
 while believers that are longing for the coming of
 their Lord will find it true to their everlasting joy.
 As to my cutting of paper it never entered my head
 till 1804, that I was ordered to throw down my pen.

THE ANSWER OF THE LORD.

“ Now, Joanna, say no further,
 I for thee shall answer here:
 Wrong as he hath nam'd the chapter
 Full as wrong his judgments are,
 To say that Satan leads thee on,
 Or any spirit vile;
 For to the chapter I shall come,
 And shew how he is foil'd:
 Whatever chapter in his head
 He had before his view,
 'Tis from the chapter I shall plead,
 And all shall find it true.
 To name ME there I must appear
 A vile person to be,
 And perfect so he hath nam'd ME here,
 The judgment drawn of thee:
 He saith the spirit leads thee on
 A liar must appear;
 He'll find his judgment to be wrong,
 And full as much to err
 As in the chapter he hath nam'd—
 Let his mistake appear;

For I shall put him sure to shame,
 And shew how men do err.
 As he began I say of men,
 They place the Spirit wrong,
 As from the chapter this is seen,
 I now to man shall come ;
 For all the same, I say, my name
 They've surely plac'd it wrong ;
 And blasphemy in Man I see,
 Against ME now they're come ;
 And their mistake they'll find it great,
 As in the chapter penn'd.
 I told thee, men were but deceit,
 But I shall stand thy friend ;
 They all shall see thou writ'st from ME ;
 Thy heart and-soul I know,
 And unto heaven thou may'st appeal ;
 For I well know 'tis true,
 Thy written hand would never stand
 In print for to appear,
 If I had not commanded thee,
 And made the truth so clear,
 That it was I who dwell on high
 Direct thy every hand ;
 But know the words that I did say,
 Satan would come in Man,
 And so he's come, I tell thee, strong—
 And now the chapter see :
 Vile as the Man is mention'd there,
 So vile is the heart of he ;
 Against his Lord he'th drawn his sword,
 And artfully goes on,
 Thinking for to destroy my word,
 But his mistake will come.
 I tell you plain, you sons of men,
 Like him you all mistake,
 And for the Serpent do contend,
 Though you discern it not.
 Had he discern'd how he did warn,
 To name the chapter there,
 He would have righted that mistake
 It might not so appear ;
 So many men to ME are seen,
 If they the right did know,
 Then their mistakes would not go on
 Such madness for to shew.
 The chapter through I bid thee read,
 That thou may'st see more plain
 How in it there he was misled,
 Though he did never mean
 The thing to do, I well do know,
 And thousands are the same ;
 'Tis by mistake men do go on,
 And do not know my Name.

But now the chapter I shall name,
 To whom thou dost allude
 Must be the chapter he did mean;
 As wrong the *I* then stood
 The other side, be not misled;
 Would brought it to the nine;
 And now, I say, 'tis so by ME—
 Thy writings are divine:
 From his mistake see how did break
 The vile person appear;
 But turn the *I* the other way,
 The nine must now appear,
 Wherein you see the words of ME,
 What he don't understand,
 The way I'll make an end of sin,
 And finish all for Man.
 But in my bosom 'twas seal'd up
 What in the end I'll do;
 Then let men's wisdom now to drop;
 Can they pretend to shew
 The mind of ME? it can never be,
 I tell thee, done by Man.
 Wrong as the chapter he did place,
 So wrong his judgment came;
 Out of his mouth I'll him condemn,
 As I have said before;
 For if in ME it was seal'd up,
 Can Man so bold appear,
 For they to say another way,
 This knowledge is in Man?
 No; wrong as he did put the *I*
 The judgment is of men,
 To think my Bible they do know,
 When 'tis seal'd up in ME.
 His wisdom doth him overthrow—
 Men's folly let them see.
 Now mark the prayer that Daniel made,
 Before the answer came,
 How much he wish'd to know my mind
 If Israel I'd redeem.
 He for the people did intercede,
 I tell thee, in his prayer;
 But know the angel, it is said
 The man that did appear,
 Like Gabriel come, the vision place,
 Was shewn unto his view;
 The words were given for the end,
 What I for them should do:
 But of the number of the weeks,
 No man can understand
 When from the time I first begin,
 In my great work to man,
 To finish sin I must begin,
 The vision doth appear

To tell them I shall make an end,
 And righteousness bring here;
 But how 't could be no man could see,
 'Tis all seal'd up from man;
 And this is here allow'd by he;
 Then can they boldly stand
 To say they know how things will go,
 The way I'll end the whole?
 Now to another chapter come,
 And see how it will fall."

Romans xiv. 17. quoted by Garrett—The kingdom of God is not meat and drink, but righteousness and peace. But I shall observe *verse* 11—For it is written, as I live, saith the Lord, every knee shall bow to ME, and every tongue shall confess to God. This chapter I wish my readers to weigh deep; it is not reading of one verse you can draw your judgment from; you must weigh the chapter through. *1 Corinthians* iv. 20 quoted by Garrett—The kingdom of God is not in word, but in power. *Ver.* 15. remarked by me—Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel. *Hebrews* xii. 28. quoted by Garrett. But I must refer my readers from *verse* 25 to the end, then they will see the meaning of *verse* 28. as it is written in the 26th—Whose voice then shook the earth: but now HE hath promised, saying, yet once more I shake not the earth only, but also heaven. Then nothing remaineth but the things that cannot be shaken to receive a kingdom which cannot be moved. *Romans* v. 21. quoted by Garrett.—That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Here he adds, the subjects of this kingdom are principally now among the Gentiles, who under the Law were set forth by the similitude of a barren woman, *Isaiah* liv. 1. Now I must refer my readers from *verse* 13 to the end; as Garrett has made out this chapter fulfilled by the

Gospel, when Christ called in the Gentiles : now it is said, in *verse* 13—And all thy children shall be taught of the Lord ; and great shall be the peace of thy children. This is promised to the barren womb that never bore. Now as I once understood the chapter the same, that it was fulfilled in that manner, before it was explained to me, I will not condemn his judgment here ; but when the enquiry was put to me, by the Spirit, to know if all the Gentiles were taught of the Lord, and when this great peace was to them, I was struck silent, as I considered amongst the Gentiles in past ages, as well as the present, sin had abounded with a high hand, and the Gospel wrested by the different opinions of mankind, which hath brought in many religions, and opinions ; so that the past ages as well as the present seem more to be taught of man, than of the Lord ; and when I reflect on the persecution of the martyrs, and what they suffered in their days, and the persecution I have read of in other ages, I cannot see this great peace was ever yet established in any past ages ; and I am certain it is far from being established in the present : for the preachers of the Gospel themselves seem at war in their spirits one against another, and every man's way seems clean in his own eyes : and Garrett himself hath condemned all religions but his own ; and other religions have condemned his to come from the bottomless pit, for making God the author of every cruelty, to ordain one part of the world must go to hell, if they live ever such just and upright lives ; on the other hand, there is a set of people, they say, are ordained to go to heaven, if they are as wicked as the devil can make them. Of this Garrett boasts : but I may say, my soul come not thou into their secrets ! This convinceth me, the truth of the chapter is not yet fulfilled : but the mysteries I leave to the Lord, that were explained to me, some years past, and are in print.

THE ANSWER OF THE LORD.

“ Now, Joanna, I shall answer thee, as I said I should answer thee again when thou hadst seen the judgment that was drawn by man ; and the judgment of Garrett is the judgment of thousands. I have told thee, the barren womb alluded to the *Gentiles*, as I came from the house and lineage of David to the *Jews* ; but did my coming then bring the redemption to the *Jews*? though many of the *Jews* were converted and became my Disciples, and went through much tribulation for my sake, and were put to death ; and so were the *Gentiles* brought into the Gospel, that were a barren people before ; for which reason the wisdom of men judged that chapter to be fulfilled, without discerning what is said in the chapter before : *Isaiah* liii. 11—He shall see the travail of his soul and shall be satisfied. Now thou knowest what I have already told thee, the cruelty that my Disciples were put to death with did not satisfy ME, nor did the suffering of the martyrs satisfy ME, nor hath all the persecution that hath been satisfied ME ; but what will satisfy ME I have already told thee, and now I tell thee again, is to see men in heart and mind longing for Satan’s destruction, as the *Jews* clamoured for mine ; and as eager to have Satan’s head bruised as they were to bruise my heel : for this was the day of vengeance that I had in my heart, and this it was written by the prophet I should see and be satisfied ; but how could I see it before it was revealed ? and mark what is said in *Daniel* ix. 24—When I make an end of sin, and bring in everlasting righteousness, the visions should be fulfilled, that were to be sealed up till the time to anoint the Most High ; then what is sealed by man, and from man, must be revealed by the Most High. Now by the Most High it is revealed to thee, that the Promise made in the Fall bringeth in the Redemption to Man. Now I shall place this chapter, with the Revelation—Be

glad and rejoice, for the Marriage of the Lamb is come. But what have men to be glad of and rejoice in, if it allude to one person only? The happiness of one does not lessen the sorrows of another, unless it joins with another, as a mother in distress with the greatest poverty should have a large fortune left her to support her children, then they may be glad and rejoice together, as they are all benefited by it; just so is the Marriage of the Lamb; if it alluded to *one* Woman only, that it was revealed to, to claim the Promise, and the Lord would give it to her, and it rested upon *her only*, there was no room to be glad and rejoice, for the sake of *ONE*; but when it stands as I have told thee, the woman, that is the mother brought to distress by the Fall, and Christ the Mediator come to be her Redeemer, to free her children from all the sin and sorrow that they have suffered to this day from the Fall, and to bring in a kingdom of everlasting peace and happiness, and sin and sorrow to be done away; then they may be glad and rejoice, to see the woman's ransom come; then will her children be taught of the Lord, and great will be the peace of her children. But now let them mark the chapter: This peace doth not come in her days, but it is to her children that are believers, that this perfect peace shall be established, and which no man living can prove ever was established. Now thou hast been reading the judgment of men drawn from these chapters; but I now tell thee, their judgment is as wrong as the Jews' was of their prophets; they drew a wrong judgment first, and the learned now go on the same. The Gentiles being called by the Gospel appears to them to be the fulfilment of the chapter, as my saying it is finished, when I died on Calvary. Now mark the commentators there, and I shall answer thee again—Now thou hast looked and there is no judgment drawn from my dying words; and now I tell thee, they might as well have left all their judgment they have drawn; they have drawn their judgment as men;

but with no more knowledge of what they have drawn, than thou canst gain knowledge from what they have drawn from my Death, and that is none; and now I tell thee thus it is in all the rest; for the fulfilment of the chapter can never be accomplished till the end. The calling of the Gentiles is meant in that chapter; but is the calling of a thing the fulfilment? I tell thee, no: no more than the dawn of the morning, or the break of day, or the rising sun, can be the ending of the day, to bring the setting sun; just so is that chapter to the Gentiles; they had the dawn of day from the Gospel, and the Sun of Righteousness arising to shine unto them, as the sun riseth to shine in the firmament. Yet still they went on, to suffer persecution, to be tossed with tempests, and not comforted to that full and perfect peace that is said in the chapter, for all her children to be taught of the Lord, to be established in righteousness, to be kept from oppression, to fear no terrors, and have great peace, and no weapon to be formed against them to prosper. Where is the man by learning can prove this hath been the happy state of the Gentiles, or the happy state of any Church? and when will they prove, that all the Gentiles were taught of the Lord, when they tell you, you must be taught of men, for the Lord hath left teaching his people ever since the prophets ceased? Then where is my Gospel fulfilled, of the Revelation of my Spirit? Now mark these commentators, who place that chapter to the Gentiles' being established in that peace and happiness that are there described; and from the Revelation of you, the Dragon, the grand adversary of mankind, hath in all ages opposed the Gospel among men; then where is that happiness established that were mentioned? I tell thee, No; they have seen but the shadow of the chapter, the substance is not called. Now mark *Isa. liv. 9*—For this is as the way of Noah unto me: for as I have sworn that the way of Noah shall no more go over the earth, so have

I sworn that I would not be wroth with thee, nor re-buke thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Now if this chapter was fulfilled to the Gentiles, all their iniquities must be done away, and all their sins must be pardoned, and their peace must flow as a river. Now mark deep this chapter, *Isaiah* liv; see the shadows; see the substance that is spoken in that chapter. Now let men mark deeply what hath followed the Gentiles, what hath followed the Christians, that believed in the Gospel; then they must see they have been afflicted, tossed with tempests, and not comforted; their sorrows have been great by the martyrs, great were the persecution to my disciples, and great hath been the persecution against Christians to this day; then when will they prove their stones were laid with fair colours, they were established in righteousness far from oppression, and that no terrors could come near them? This, O vain men, was never fulfilled to the Gentiles, nor in any age of the world; yet it stands on record to be fulfilled: for as the bow was set in the cloud for a sign to Noah and all posterity, the water should no more destroy the earth, so this chapter stands for man, that a time of redemption shall come, for man to be redeemed from all these sorrows that ages have gone through. Now place my Bible together and see in what chain the whole hangeth: now mark these words in *Isaiah* liv.—And thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called—With everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer—And all thy children shall be taught of the Lord; and great shall be the peace of thy children. Now come to the Gospel of *St. John* viii. 47—He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Chapter vi. 39—This is the Father's will that sent me, that of all which is given me

should lose nothing, but should raise it up again at the last day. *Chapter xiv. 26*—But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance. *1 Peter v. 4*—When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *Revelation xxii. 2*—The tree of life, which beareth twelve manner of fruits, and yieldeth her fruit every month : and the leaves of the tree were for the healing of the nations. And there shall be no more curse. *Verse 12*—Behold, I come quickly ; and my reward is with me, to give every man according as his works shall be. I am Alpha and Omega, the beginning and the ending, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life—The Spirit and the Bride say, Come. Let him that heareth say, Come.—Surely I come quickly. Now let men compare these Scriptures with the words of Isaiah—All her children shall be taught of the Lord ; and great shall be the peace of her children. Now I have shewed you from the Bible, how this chain hangs together, from the Law and the Gospel, to be fulfilled. Now mark the words—Blessed are they that do his commandments. But without the revelation of the Spirit, how shall ye know my commandments ? To what purpose did I tell my disciples that the Holy Ghost the Comforter should come, to bring all things to their remembrance, if I did not intend to send it ? O vain and simple men, that profess to preach my Gospel, and do not understand it ; and when I reveal it, ye will not believe it. Was I not in the Body with my Disciples ? and did I not draw them to obey my commands ? and did I not after my ascension send the Holy Ghost unto them, to strengthen and direct them ? and did I not promise to raise it up again in the last day, that ye might have everlasting life ? Now what do men

understand from these words? Did I not promise my Disciples that I went to prepare a place for them, that where I was they should be also? then know they are sealed with ME in glory: but the meaning of my words are, I should raise up men in the last days by the visitation of my Spirit, and the power of the Holy Ghost, to obey my commands, as the Disciples did. Now by whom were the Disciples taught? were they taught of God or of man? Had they been taught of man they would follow the doctrine of the Jews, and never went on to bring in my Gospel; but they heard the word not as from man, but from God, and went through all opposition and all persecutions, to establish my Gospel; and now to fulfil my Gospel, and bring in my kingdom of peace, men must be enlightened and drawn by my Spirit to be workers with ME, as my Disciples were; then cometh the end. I was the first, and I am the last: I was the first in the prophecy at the beginning, and I must be the last to fulfil that prophecy in the ending; I gave my life for men's salvation, that in the end I might accomplish their redemption; that they might have their part in the tree of life, that obey my commands: but what commands can men obey, before my command is given by the Spirit, as it is written? Now I shall come to the purpose with all men: ye say the Spirit and the Bride alludes to the church; I ask you what church? will you answer the established church of England? then I ask you, why you dissent from it? if you place it to another church, why do you not all follow it? O, ye blind leaders of the blind! know the Spirit and the Bride must testify of the end. Mark the chapter through, weigh deep every line; mark what is said before; mark what followeth after; and mark the end—HE which testifieth these things saith, surely I come quickly: then who is to testify these things but the SPIRIT of the LIVING GOD? Will you

dare, presumptuous men, to say it must be testified by you, that you come quickly, and your reward is with you? Then what reward will ye bring to give to every man according to his works? or, what tree of life is in your power to give to man, spiritual or temporal? what leaves can you bring to heal the nations? If this can be done by man without the visitation of my Spirit, and without the directions of my Spirit? Why are not the nations healed already? Have ye had eighteen hundred years to be finding out a way, and never found it out yet? Then as it never was found out by your forefathers; will ye say ye are wiser than them, to find it out now, without my aid and assistance, without my Spirit to direct you? Then I tell you my Bible must be false, my words must be false, when I pronounced man dead to knowledge: for it was to knowledge man was dead; and every age of the world hath proved it: But the just have lived by faith; and now I am come to try men to the end, and place my Bible plain before them, and he that believeth will obey my commands, and have his part in the tree of life. Now thou sayest in thy heart, what must men believe to obey my commands, and have their part in the tree of life? To this I answer, let them believe my words in the beginning, when Man was pronounced dead; let them weigh, in all ages, how dead to knowledge men have been, without my Spirit to visit and direct them. Then let them believe the Promise that was made in the Fall to the Woman; let them believe the tree of life was preserved for man in the end, with the sword to cut down the powers of darkness, according to the promise made in the Fall; then let them weigh my Bible through and see the promise that was made to Abraham, then they will know it is by faith, and not by knowledge, they must gain the promise: Abraham had no knowledge that I

should preserve his Son ; yet he had faith to believe
I should fulfil my Promise.

So thy enquiries I have answer'd:
With my Bible all compare,
Then they'll know 'twas not by knowledge
Abraham did the Promise share;
And so to all I now do call,
Men's knowledge will not do,
Because that I've conceal'd from all
What lies before my view,
Before I come to make an end,
And every mystery clear.
Did Abraham know how things would bend
Before I call'd him there,
To say the Son should not be slain?
Now to Isaiah come;
And from my Bible I'll maintain
That knowledge men have none;
The prophets prophesied of ME,
But who could understand
The way that it fulfill'd should be?
The Jews could not command:
Then sure to knowledge man is dead,
As I've said before:
It was by faith that men were led—
See my disciples there,
The way they came by faith 'tis known,
For knowledge they had none;
The way I should arise again,
Is in my Gospel known.
Then now again I will maintain,
To knowledge men are dead;
My Bible never was so plain
Before mankind now laid,
As it is here and doth appear,
The way 'tis hastening on:
The budding leaves do all appear
To shew the spring is come;
Yet man is dead, as I have said,
For knowledge they have none;
It is by faith the Scripture saith,
And now 'tis FAITH alone
That makes believers to appear
'To judge their summer nigh,
That I shall come the whole to clear,
As I before did say;
And all my prophets prophesied,
For this they did foretel.
The Law and Gospel I've applied,
How in one chain must fall;
So now the chain it does remain,
The links I've made them clear:
'Tis not by KNOWLEDGE this is done;
'Tis FAITH must join them here.

So faith will come the whole to join,
 And I shall make them good,
 And tell them all my strict command
 Is to obey my word,
 And now believe I'll not deceive,
 Like Abraham to go on:
 It is by FAITH the Scripture saith
 Must bring the life to man.
 So now discern how I do warn,
 And my command now see;
 It is my Bible to trace through,
 As I've commanded ye;
 For there you'll find my every word,
 As I have mentioned here:
 Men have no knowledge of their God,
 'Tis faith the whole must clear.
 Now faith, you'll see, is a gift from ME,
 But if you it refuse
 You'll see your knowledge all to die,
 And perish like the Jews.—
 But here within thou dost begin
 To ponder deep, I know,
 That my command is said by men
 I've plac'd for them to know.
 But my command can never stand,
 If men do it deny;
 Judge of a thing they do not know
 Is no command from ME.
 Quench not the Spirit I command,
 From my disciple given;
 Despise not prophecies is said;
 The Holy Ghost from heaven
 If you allow it came to they,
 Then all their sayings hear;
 If their commands you do obey
 You'll see my Bible clear:
 The prophecies they were foretold
 That they would surely come.
 Another day I shall unfold
 My Bible clear to man;
 But I'll end here and say no more:
 If men do weigh all deep
 They'll see my Bible it is clear,
 And prophecies must break;
 For I must come in Spirit strong
 To break the truth to all:
 And dead to knowledge must be known
 That men are by the Fall;
 So by their heads if you are led,
 Then monstrous heads will come,
 I say, to keep you in the Fall,
 And Satan hold you strong.

*Here ends the Explanations of the Scriptures quoted
 by Garrett and another.*

A continuation of the Explanations from the end of
PART III.

Philippians ii. 10, 11—That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

THE ANSWER OF THE LORD.

“Now let the learned answer, when this was done—

That every knee did bow to ME,
And every tongue confess
That Jesus Christ the Lord must be;
No Man can answer this,
'Twas ever done, I tell you plain,
But know it *must be so*.—
And now from Pomeroy I shall come,
For men like him do do;
Farrago here, let men appear,
My Bible so they make;
And as the words were spoken here,
So I to men shall break;
So they must pen the words of Man,
What he did write of thee,
And then again I'll answer them,
That so they act for ME.”

The words of the Rev. Mr. Pomeroy concerning Joanna * are, “I shall be ready at all times, and in all places, to maintain my opinion with respect to the farrago of sense and nonsense, of Scripture and blasphemy, contained in her pretended prophecies; that such incoherent matter never could proceed from a sound mind, or from the pure Spirit of Wisdom.”

Ephesians iv. 30—And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. 8—Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. 9—Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10—He that descended is the same also that ascended up far above all hea-

* See Part I. of the Explanations of the Bible, page 60.

vens, that he might fill all things. *Chapter i. 10*—That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. These texts of Scripture Joanna was ordered to add to his words.

“Now I shall answer thee from these texts of Scripture. What sense and nonsense does Pomeroy make of the Bible? Let him mark the verses penned before, and then let him see his own words follow; and the texts that I have mentioned. How am I to fulfil all things? or how are all things to be fulfilled, in the dispensation of the fulness of the times, and gathered together one in Christ? Now if all things must be gathered together in ME, my Spirit must come to visit; for where is the man who can gather all things together of things in earth, and leave out the things in heaven? Can Pomeroy gather together all thy believers to join with him in his belief? Then if he cannot do the least, let him know he cannot do the greater. Then how dare he to exercise himself in things too high for him? The way that men make out my Bible, they make of it sense, and nonsense; and my disciples full of blasphemy, to place all these Scriptures at ME if they are not to be fulfilled. So he may call my Bible as he called thy writings, *pretended prophecies*; for no better than pretended prophecies do men make of my Gospel, as the Jews made of the prophets of old. Now let Pomeroy answer *Ephesians i. 17*—The God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the knowledge of him. Now if this be given by the Lord, the Revelation of Jesus Christ, let him answer, how it can be given by man? and let him answer why you are to pray for it, that God will give the knowledge of himself? why did my disciples teach a doctrine that never could be? nor ever was expected to be? Now let him answer,

what is meant by living in the Spirit, and walking in the Spirit? 1 Cor. xv. 22—For as in Adam all die, even so in Christ shall all be made alive. *Ver. 24*—Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. *Verse 25*—For HE must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death.

Now unto man I bold will come,
 Like Pomeroy to appear;
 Just as the words were spoke by him
 The shepherds I see here;
 They make the same my Bible come,
 My prophecies, I see,
 In sense and nonsense they go on
 And make it blasphemy.
 My Gospel here no man can clear,
 The way that they go on;
 What wisdom in your God appears,
 I ask the sons of men?
 When that this earth I did bring forth,
 And form'd it at the first,
 From my Apostles it is plac'd,
 I'll do it at the last.
 Now Adam, see, is said by ye,
 Died in the Woman's Fall;
 And so you all must live in ME,
 When I to her do call;
 For just the same, you see my Name,
 You must be made alive,
 As he d'd die, I now do say,
 Then how can you contrive
 Another way? they answer ME;
 For blasphemy is here,
 What my Apostle then did say,
 If you the thing can clear;
 Another way that this must be,
 In Adam you did die,
 And by the Woman's hand, you say,
 Did my Apostle lie,
 To say in ME your Life should be,
 As ADAM'S death did come?
 What sense and nonsense do you make?
 Your Bibles you condemn;
 For blasphemy was spoke by he,
 If I don't make it good,
 The very way that he did die,
 From her 'tis understood;
 Then now the same, know ye MY NAME,
 My SPIRIT strong is here,

That she the Promise now may claim,
 And make my Gospel clear.
 The strength's in ME, you all shall see,
 The ending now is come ;
 And as my Gospel here is plac'd,
 I tell you, so 't shall come :
 The enmity destroy'd shall be,
 The power of hell I'll shake ;
 To tread him down I'll now be found,
 And all his power I'll break.
 As he began I now shall end,
 After his manner here,
 The Woman was his bold intent
 To make the guilt appear ;
 But known to ME his arts to be,
 The way that he betray'd ;
 Therefore the PROMISE I made she,
 HER SEED should *bruise his head*.
 But can it come, ye simple men,
 Till she the PROMISE claim ?
 Then her I'll free, you'll live in ME,
 That do with her contend—
 " Our Bible's true, before our view,
 " And it he'll now make good :
 " The POWER of CHRIST all this can do
 " To bruise the Serpent's head.
 " Then now we see the enemy
 " That he will here destroy ;
 " By Satan first the death was cast,
 " But now we shall enjoy,
 " For CHRIST to come and him condemn,
 " And conquer then our *Foe* :
 " When the last enemy is gone,
 " Then all our joys shall flow.
 " Like ADAM's first when he was plac'd,
 " And PARADISE began ;
 " So when our enemy is cast,
 " Our Life in CHRIST shall come !"

So men see hear my Gospel clear,
 How you do place the whole,
 In sense and nonsense you can't clear,
 Your wisdom down must fall :
 My Bible, see, is blasphemy,
 The way 'tis plac'd by man ;
 And my Apostles they must lie :
 The trial none can stand
 For to appear, my Bible clear,
 Till I do all reveal ;
 For sense and nonsense men make here
 If I must all conceal,
 Never appear in SPIRIT here
 To make my BIBLE good ;
 I ask mankind how they can clear
 My Bible as it stood ?

So now from he I answer thee,
 My BIBLE men must blame;
 And sense and nonsense they *must* see
 To put them all to shame.
 Now pen the word that's on record,
 I'll answer thee again."

Ephesians vi. 13. to 17—Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

"Now from my word, that's on record,
 I bid mankind to take
 The SPIRIT'S SWORD, it is my word,
 To make all *hell* to shake;
 To chain him down my word is found,
 And will you it deny?
 Then sense and nonsense you must make
 My BIBLE as it doth lie:
 My armour here I bid men wear,
 The armour whole of ME;
 When my Salvation doth draw near
 The GOSPEL'S PEACE you'll see
 In every land it then must stand,
 But evil days come first;
 Because the unbelief of man
 Will make my anger burst.
 But those that come in faith now strong,
 Judge all my BIBLE TRUE,
 The shield of faith they must put on,
 To quench their every foe;
 For fiery darts in evil hearts
 He'll surely work in man;
 Therefore your hearts, you must prepare
 In all MY STRENGTH to stand;
 That is, in ME your faith must be
 My Bible I'll fulfil;
 Then you will quench your enemy,
 My BIBLE is your SHIELD
 Of FAITH to stand, as I command,
 My helmet shall be near;

IN MY SALVATION you shall stand,
 Then what have you to fear?
The Spirit's sword, you'll find **MY WORD**
 Will bear you safely through;
 If you do say with one accord,
 "We judge the **GOSPEL TRUE**,
 "That **CHRIST** will come *again* to man;
 "As he did say before—
 And my disciples so did name;
 And so doth now appear.
 "So we believe that none deceive,
 "Our Bible's plac'd this way."
 But if in fear men do appear,
 The **TRUTH** *they ne'er shall see*;
 Then they may come, with Pomeroy join—
 "What blasphemy is here,
 "To say that Christ again should come
 "Our every guilt to clear?"
 Then they'll go through, I tell thee now,
 And place my **BIBLE** wrong,
 If they deny my Bible through,
 This way I shall not come;
 Then I'll appear like Pomeroy here,
 And answer from *his word*:
 Your jarring nonsense none can clear
 To prove the **TRUTH** of **GOD**;
 Pretended here then must appear
 My **BIBLE**'s prophecies;
 Because your wisdom cannot clear,
 To say they did not lie,
If I don't come again to man,
 As they have plac'd it through,
 My Bible they do so condemn,
 As Pomeroy said of you:
 But he shall fall, I tell you all,
 And tremble at **MY FEET**;
 There's no way he shall shun his call;
 For if he'll now submit,
 Honour to lose to free the cost,
 Your honour you'll maintain;
 Because that he like thousands be;
 He is a Type of men:
 And blasphemy was spoke by he,
 That every soul shall know;
 So by that man, I say, your land
 In blasphemy doth go;
 So his reproof may others move,
 As they're reprov'd the same.
 If blasphemy is spoke by he,
 Then thousands so are come.
 For to blaspheme my every **NAME**,
 My **BIBLE** all deny;
 But Pomeroy now I'll put to shame;
 Then let the mockers cry—

" Like him we stand throughout the land,
 " His honour he hath lost;
 " Nor can we now uphold the man,
 " If he in lies doth boast."
 But know, vain men, you do contend
 In lies as bad as he:
 And I shall prove it in the end,
 Then trembling you may flee
 Your fate to shun, as he began;
 For he cannot appear,
 (Knowing the LIP OF TRUTH must stand,)
 With any courage here.
 He will see plain, ye sons of men,
 That he hath caus'd his fall;
 And so with men I shall contend,
 He stands a Type for all."

Here ended Thursday night, Oct. 25, 1804.

Monday morning, October 29, 1804.

Galatians iv. 4, 5, 6—But when the fulness of the time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, "Abba, Father." *Chap. i. 8*—But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. *Verse 12*—I neither received it of man, neither was I taught it, but by the Revelation of Jesus Christ.

THE ANSWER OF THE LORD.

" Now, Joanna, I shall answer thee: Thou hast never received thine from man, nor hast thou learnt it from any doctrine of man, or any revelation of man; but from the revelation of MY SPIRIT, which is sent forth into thy heart, that ye may be made heirs of God through Christ. Now why do men preach another doctrine, and deny my Spirit being sent forth in thee? Then they must preach ano-

ther Gospel that was never taught them by me, nor my disciples; but my Gospel was never understood by any man, for they thought the fulness of time was when I came upon the earth, and was born of the Woman; but will men prove I was made of the Woman? I have already told thee, and I now tell thee again, I was made of the HOLY GHOST, and became the SON of GOD, taking man's nature upon ME, in every form and fashion as a man; neither was man's redemption then: and the Jews that were under the Law, are under the Law to this day. But what do men marvel at, to think that that Scripture should allude to a Woman in the last days, whom my Spirit should come to visit, to claim the Promise that was made in the Fall, and redeem men from the Fall, when I have told you that that PROMISE must be claimed by the Woman? But how is the Woman to claim it, without MY SPIRIT coming to visit her? And why does it appear more marvellous to you, that God should send forth the Spirit of his Son into her heart to free the Fall and claim the Promise, that ye may be made Heirs of God, and joint Heirs with Jesus Christ, than it is marvellous that God should send forth the Spirit of his Son into your hearts, thereby crying, Abba, Father, making you Heirs of God through Christ?

Now here to man I hold shall come,
 And let them answer ME;
 My Gospel no man doth discern,
 How all fulfill'd must be;
 In the FULL TIME, call all to mind,
 The whole I must redeem.
 Under the Law, you all must know,
 The Promise stands for men;
 The Woman's seed must bruise his head,
 Then I must sure be here,
 And in the Woman strong to plead,
 Your great Deliverer here;
 To clear the Fall, I tell you all,
 I in her so must come,
 Because her Promise I must clear,
 And in her form, be it known,

My Spirit strong this way must come,
 Or how could she go through?
 I tell you all, ye sons of men,
 My Gospel none do know,
 The way 'tis plac'd, ye fallen race,
 As none do understand;
 You by the Woman *me* disgrace,
 The Fall, you must command,
 I tell you plain, ye sons of men,
 Her PROMISE *must it clear*;
 If you discern how I do warn,
 In her I must appear
 In SPIRIT STRONG; and so I'M COME—
 But could you all see plain,
 That God has so sent forth HIS SON,
 In SPIRIT to REDEEM,
 And you went on to mock her hand,
 More fatal now it would be
 Than for the Jews, that did condemn
 And nail'd *me* to the tree;
 My hands again, ye sons of men,
 You'd nail them all the same,
 In SPIRIT STRONG now I AM come,
 And you the Woman blame,
 To claim the word that's on record—
 Blind mortals, you must see
 It is the SPIRIT of your LORD;
 It can ne'er be done by she;
 Yet in her form, it must be known,
 The PROMISE I must claim,
 If I do free the Fall, I say,
 And all my Sons redeem,
 The PROMISE strong to her must come,
 As it was made at first;
 I tell you plain, ye sons of men,
 No other way 't can burst;
 The PROMISE there the whole must clear,
 And this I'm come to do;
 And yet you do deny *me* here,
 MY GOSPEL none do know,
 More than the Law the Jews did know;
 They stumbled at the first,
 And now I'M COME in SPIRIT strong,
 You like the Jews do burst.
 Another way, you now do say,
 My GOSPEL here doth stand;
 Then can you prove that prophecy
 Redeem'd the Law for man,
 When I appear'd in BODY here,
 In person like mankind?
 I tell you, no man this can clear;
 My Gospel I do find
 Like Pomeroy's words, what's on record
 Pretended all to be;

'Tis but pretended prophecies
 My Gospel they do see;
Because no man on earth can come
To say I did redeem
 Them from the Law; you all do know,
The Jews in it are seen;
 And so they stand, I say, for man
 A proverb of the Law;
 And you must know they're not redeem'd;
 Then can you prove it so,
 That at that time the thing was done?
 Then how can you appear
 To say my Gospel true is come,
 The way men plac'd it here?
 No, no; 'tis I, who dwell on high,
 My Gospel must reveal;
 And in the SPIRIT now, I say,
 My Gospel I'll fulfil;
 To make you sons and heirs I'm come,
 My Spirit I've sent here;
 And yet, I know men do condemn,
 Though they can never clear
 The TRUTH at first it so did burst—
 Like Pomeroy men go on,
 Pretended prophecies at first,
 They say my Gospel's come;
 Can man appear the truth to clear?
 They all must answer, No;
 And own the Jews do now appear
 Strong in the Law to go;
 For unto ME they do not flee,
 To make my Gospel good;
 And so, I say, like Pomeroy,
 My Gospel men allude
 In nonsense here for to appear,
 As they can't make it true;
 Nor yet a word can they now clear
 I've laid before their view.
 My Spirit strong I said should come,
 As my Disciples penn'd—
 God sent the Spirit of his Son
 Into your hearts to rend
 The every veil, that now doth stand
 Betwixt mankind and ME.
 If you will gain the promis'd land,
 And now like sons be free,
 Made heirs of God, as it is said,
 And joint heirs with the Son,
 Then claim the PROMISE as 'twas made:
 In Spirit you must join,
 I tell you here, with her appear,
 For to redeem the Fall,
 For that's the Law of God you know,
 The Woman HE must call,

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Her Promise claim for to redeem,
 And have the Serpent cast;
 For *interwoven* must be seen,
 There is no seam to burst
 To part the two, you all must know.
 For both alike do stand,
 And as the first on ME was plac'd,
 The second I command
 My Father's will for to fulfil,
 And now fulfilled shall be;
 Therefore I'm come in Spirit strong,
 To claim it now in thee.
 Ne'er taught of man behold thy hand,
 For no man this did know,
 The way my Gospel here doth stand,
 Till I reveal'd it so;
 So 'tis from ME, all flesh shall see,
 'Tis I've reveal'd the word;
 My Spirit strong to thee is come,
 As in my Gospel said.
 So learned men may now begin
 To place a different way,
 And by their learning may contend,
 Pretended prophecy
 My Bible here, that they can't clear
 The thing was ever done;
 But if I do not so appear,
 The truth can never come;
 So see the *first*, and judge the *last*,
 How men will make it true,
 That man's redemption then did burst—
 Bring all before your view;
 As I have said, the Jews misled,
 And so the Law doth stand;
 No learning here the thing can clear,
 My Gospel to command,
 To say 'twas then, ye sons of men,
 Nor can you say you're free;
 That in the Spirit strong I'm come,
 To make you heirs with ME:
 No, no; behind, you all will find,
 Those words are hastening on;
 But in the SPIRIT, all shall find,
 To clear the whole I'm come.
 The chapter through I bid men go*,
 And now discern it deep;
 The travailing Woman you may know
 That thus alike does break,
 To have you come her children strong—
 And now her children see:
 I am her HUSBAND, 't shall be known,
 To make you HEIRS with ME.
 So SARAHs here you must appear;
 The seed of faith must come;

The *Hagars* I shall never clear,
 For I shall cast out them.
 So *Isaacs*, see, you all must be,
 The Promise now to claim;
 'Tis from the Woman that is free,
 When I her cause maintain,
 The Serpent cast, my Spirit burst,
 I tell you, in her strong;
 This was my Promise at the first,
 And so I say 'tis come.
 So men dispute; but at the root
 The whole is cast by she—
 The Promise claim, ye sons of men,
 And I shall make you free.
 So I'll end here and say no more;
 Let learned men dispute,
 And if they say another way,
 I'll surely strike them mute;
 More marvellous here does this appear,
 To have my Spirit come,
 The Fall in every thing to clear,
 'Than of her to be born."

Tuesday evening, Oct. 30, 1804.

1 *Corinthians* iv. 5—Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. *Romans* xvi. 20—The God of Peace shall bruise Satan under your feet shortly. 2 *Corinthians* v. 19—To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

"The promise of reconciliation is made by the Gospel; but how can that reconciliation take place before Satan is bruised under your feet? Then how can you judge *before the time*—that I come in the Spirit to bring to light all the hidden things of darkness and make manifest the counsels of the heart? But when were the hidden things of darkness brought to light, or made manifest to man? or, how can it be done by man? For who knoweth the counsels

of the heart, but God only? Man scartely knows the counsel of his own heart, so changeable is man in his being. Now I tell thee, all these Scriptures stand on record for my SECOND COMING, that they may appear plain to man: all this was prophesied before, that I should reconcile the world to myself; that I should bruise Satan under your heel; and bring to light the hidden things of darkness.

Now where's the man on earth can come
To say 'twas ever so,
That I the world did reconcile?
You all must answer, No,
Unto the Lord, with one accord,
You know 'twas never done;
Yet, from the apostles you do see,
In Christ it so must come;
And Satan, see, he bruise'd must be,
As oft is mention'd here;
Look through my Gospel, and you'll see
How oft 'tis mention'd there.
Then how can man so boldly stand
Against ME to dispute?
My Bible no man will command,
To *fix it to the root*;
But he must fall, I tell you all,
My Gospel so is plac'd;
And now I'm coming to you all,
My Spirit you may taste;
For I'll reveal, and not conceal,
MY COMING so must be,
And then the sight I'll bring to light,
Dark sayings, you will see,
Will be reveal'd and not conceal'd,
For I'll reveal my word;
But there's no man on earth can come
To make my Gospel good,
Till I appear in SPIRIT here,
The *whole* for to reveal;
And now my GOSPEL I shall clear,
And nothing will conceal.
So praise to ME from man shall come
When I have all went through;
And when my Gospel's all made known
I know the stubborn Jews
Will then return, in sorrow mourn,
When *they the end* do see;
That it was for the Fall of Man
I died upon the tree;
The PROMISE claim that I did *make*,
The Fall was at the first;

But this they never did discern,
 But marvel I was cast.
 The SON of GOD to them made known,
 They well might marvel here,
 If for the one my life laid down,
 And not the other clear;
 But when the two, before their view,
 Are plainly prov'd to be;
 Then, I do say, the stubborn Jews
 My Gospel plain will see.
 So I'll go on, my GOSPEL strong
 I surely shall fulfil:
 The fulness of the time is come
 That my avenging heel
 Shall bruise the head, as it is said—
 But thou dost grieve for Man
 Who mock'd my word, that's on record
 And written by thy hand
 My word to be, they all will see—
 My Bible here is plain:
 'Tis in the SPIRIT I must come,
 When all things are made known;
 For how to man could this be done,
 When I in power appear
 To chain the powers of darkness down?
 Then earth may tremble here!
 Nothing they'd know, I tell thee so,
 Should I not visit first,
 To let them know how things must go,
 When I in power do burst.
 Now I'll appear to ask men here—
 Suppose this night I come
 To shake the earthly pillars here,
 And thundering bolts roll on
 From shore to shore, like cannons roar,
 And earth's foundation shake?
 I ask thee how men would appear
 If I this way should break,
 And they not know it must be so,
 To have my Kingdom come?
 Then terrors, see, like death would be
 The fatal end of man;
 Because no love I then could prove
In Man to wish ME near.*
 So with my Bible I'll go on—
 'Tis time for all to fear;
 Because their LOVE I now shall prove,
 Men's love I'm come to try:
 And those that *wish MY KINGDOM* near
 Will find their SAVIOUR nigh,
 For to redeem from hell and sin;
 But those that do it mock

• Here ends Tuesday evening, and the following was given on Wednesday evening, October 31st, 1804.

They cannot stand when I command
 To bring on all the stroke.
 From what is penn'd mark ye the end,
 What prophecies are come:
 The church might now be edified,
 The truth might be made known;
 For prophecies you are bid to crave,
 As my Apostle penn'd,
 And prophecies I now do give,
 That all may know the end."

1 *Corinthians* xiv. 1, 4—Desire spiritual gifts, but rather that ye may prophesy.—He that prophesieth edifieth the church. Read the chapter through. *Chapter* xii. read through, for there it is written of the Spirit of Prophecy being given, as well as the Spirit of Wisdom, and other gifts. The Spirit of Prophecy is spoken of also in many places in the Gospel, that it is to be given to the edifying of the church.

THE ANSWER OF THE LORD.

"Now, Joanna, I shall answer thee: and let the learned answer me what they make of my Bible? Why did my apostle teach them to desire spiritual gifts, and rather prophecies, that the church might be edified thereby, if they are not useful to man, nor profitable to man?"

Then boldly men must answer here,
 That my apostle sure did err,
 To bid them wish for prophecy,
 That spiritual gifts in them might lie,
 That when my coming did appear
 The church thereby might know and hear
 My KINGDOM it was nigh at hand:
 And by this warning they may stand
 With courage great, when I appear,
 And hearts inflam'd to wish me near;
 For that's the way that I must come:
 It is by the desire of MAN,
 That I shall come your PRIEST and KING;
 By your desire my KINGDOM bring
 Unto the sons of men below.
 Now if you trace my Bible through,
 No other way I shall appear,
 Because my Bible tells you here,
 That man's desire I sure must be
 Before the nations I do free.

So man's desire I here shall come :
 It is the strong desire of some,
 And that desire will further go
 In many hearts, I well do know,
 Until they'll bring my Kingdom near,
 And so that way I shall appear;
 For in the SPIRIT I'll go on.
 To shew MY KINGDOM is at hand;
 And so the hearts of men I'll see,
 Of those that long and wish for ME.—
 But in thy heart thou answerest here,
 Thousands do wish it to appear,
 But do not wish for ME to warn,
 But judge 't must be brought in by Man:
 But if mankind do judge it so,
 Upon their heads the blame, you know,
 Must surely come, as 'tis not done:
 So I'll condemn the sons of men
 Who judge 't can be brought in by man—
 Answer ME, why it is not done?
 And then again I'll answer thee:
 Because no man I'll ever free
 If it could be brought in by man,
 Because the thing they have not done.
 Then know my SPIRIT must appear
 To warn you all that I am near;
 But if they'll not believe MY WORD,
 That I have left upon record,
 'That 'tis in SPIRIT I must come,
 I know they'll ne'er believe in MAN;
 Because in judgment men are found
 To vary strong in every sound:
 Then how can mankind e'er appear
 To prove my KINGDOM it is near,
 Before together they agree,
 Confess the knowledge come from me?
 And it must come by prophecy,
 Forso my Gospel it doth lie;
 So now together both discern,
 And judge the manner I do warn;
 From Parables I did begin,
 From Parables I'm going on;
 Though some say fables do appear—
 They judge the LORD would not compare
 Them with the things that are hastening on;
 Then to the prophets now I'll come,
 And ask them, Why I did compare
 Such Types and Shadows mention'd there,
 And call'd them all as prophecies,
 And yet too deep they all do lie
 For any man to understand?
 Then plainer words I must command,
 For ME to place as Types now here—
 My fables plainer do appear;

Than what are in my Bible penn'd.
 I see them all too deep for men—
 Unto my prophets now I'll go,
 The visions unto men I'll shew,
 And ask them how they'll now explain
 The visions that were shewn to them.

Now let the learned answer the first chapter of Ezekiel, and tell ME, why a vision was shewn to the prophet, that he nor any other man ever understood? But of what use is that vision to man, if it is never to be understood? Now let them discern the 8th *verse*—They had the hands of a man under their wings on their four sides; and the four had their faces and their wings. Their wings were joined one to another. Here is a vision no man can explain; but I shall hereafter explain it to thee; but first I will try the talents of men, what they will make of the vision through; or of what use the vision is, if it was never to be known or understood. Now as men have publicly mocked my directions to thee, let them answer *Chapter iv. 4*—Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity—390 days.

Now let the learned answer here,
 Why that my prophet thus should bear
 The iniquities so great for man?
 Mark deep what I did lay on him,
 And how his food I did prepare;
 That I said after they should bear
 The sufferings I did lay on he:
 And so the same I've said of thee.
 The Type of thee stands deep for all.
 That now do mock this heavenly call;
 And such like thee they shall appear,
 When I thy sufferings all do clear;
 I'll cast it on the sons of men,
 And then their sickness shall be seen,
 If now they're sick to hear my word,
 And mock the COMING of the LORD:
 Then sure thy sickness I shall turn
 On the ungrateful sons of men;
 And so thy sickness they shall see,
 Turn'd back upon thy foes shall be;

I'll make them sick to hear the sound
 That in the nation shall abound ;
 And I shall bring it on their head,
 Because ungrateful men do plead
 Against my BIBLE and my WORD,
 Against the COMING of the LORD.
 For unto man doth all appear,
 Just like thy appetite, that here
 Thou knowest *again* 'tis gone from bread,
 And so are men gone from MY WORD,
 That they no more MY WORD can taste
 Than thou hast power for to digest,
 I tell thee here, the bread of man ;
 And perfect so I see the land ;
 Because the bread, that is MY WORD,
 They can't digest, as I have said :
 So if this way they do go on,
 Then sick like thee they'll surely come ;
 And weak like thee they'll soon appear :
 Thou knowest, one day thou could'st not bear,
 I say, in strength to stand the whole ;
 For on thy bed thou'st often fell,
 And can'st not stand the day all through,
 But on thy bed, thou well dost know,
 That every day thou art forc'd to lie :
 And to the nation this I say,
 I'll make them weak and sick like thee,
 The want of BREAD is known to ME
 Makes all thy sickness to encrease,
 Because that bread thou can't digest :
 And so men's sickness will come on—
 I've said MY WORD is bread to man,
 But they cannot digest it here ;
 Therefore 'tis time for all to fear,
 And tremble much the Type to see.
 That I have plac'd so strong in thee,
 As in my prophet plac'd before.
 Now let thy sickness to appear,
 And both together let them weigh,
 Then see the dawning of the day."

After the three months that Joanna's appetite was taken from bread, it was restored for five weeks ; and on the 24th of October taken from her again, and she has not been able to eat bread since ; therefore she eats but one meal a day, which is her dinner ; but is so weak, faint, and sick, that she knows not how to abide up four or five hours together, but is obliged to lie down upon the bed every day, go to bed early, and rise late.

" The Type to man in thee is strong—
 'Tis time for all to fear
 That now in mockery do go on:
 The Type for all stands here;
 In thee 'tis plac'd, and so 'twill burst,
 I tell them, strong on man.
 Just as the shadows plac'd at first
 Did to my prophet come,
 And so 'tis here, the end I'll clear,
 'Tis come to thee the same;
 Then let the sons of men take care,
 That now do mock MY NAME!
 For I'll go on; MY BIBLE strong.
 From Types I plac'd before,
 And so the ending so shall come,
 Then let mankind take care
 How they do mock the coming stroke.
 That I have plac'd in thee;
 And those that do so boldly mock,
 Tell ME how this could be,
 That thou dost here this way appear,
 Thy appetite so gone?
 I told thee that in the tenth year
 The Types would here be strong;
 And strong they be, they all will see,
 That I have plac'd this year,
 I say, in thee for all to see
 What shortly will appear.
 So weigh the whole and judge your fall,
 If you this way go on,
 It is a warning deep for all
 That now do mock her hand.
 Can you begin, ye sons of men,
 To say from her 'tis done?
 Her sufferings here that do appear,
 And from herself do come,
 To make it so? vain mortals know,
 Her mockery soon should end;
 For I should strike a fatal blow,
 She never should pretend
 To feign the thing to have it seen
 Doth like MY BIBLE stand,
 And bring the mystery out to men,
 How you may all command.
 So now see plain, ye sons of men,
 My prophet plac'd before,
 And now in her what shadows are,
 The likeness to appear;
 Her weakness see your destiny,
 She's suffering now for all;
 And so will end your destiny,
 If you do mock her call.
 The shadows here yon all may fear,
 The substance it will come,

I tell you, in the *following year*,
 If she be DEAD and GONE;
 For I'll go on, from shadows strong,
 Could ne'er be done by she.
 I ask you, why not years agone
 This sickness none did see
 In her was plac'd, ye fallen race?
 She fasted at the first;
 Her appetite, 'tis known to ME,
 With pleasure meat could taste;
 But now 'tis gone, the end's near come,
 She'll bear'd the load for all:
 And those that in her faith do stand,
 They need to fear, no fall;
 For they'll grow wise, and I'll chastise
 The unbelievers here.
 Could things go on by her weak hand
 As all doth now appear?
 I tell you, No; they all shall know—
 The learned may dispute,
 For I'll appear in wisdom here
 And strike their learning mute.
 But I'll end here and say no more;
 Thy weakness I do see,
 Thou knowest not how to persevere,
 Or speak the WORDS of ME!"

Continuation of the Bible, from Thursday night, Nov. 1.

Sunday evening, Nov. 4, 1904.

"Here I have shewed the likeness with they and the prophet. As in me there is no variableness, or shadow of turning, then why do men seek out so many inventions, to say I must vary and turn from the whole, when I said I am God, and changeth not? Now let them answer from *Ezekiel* v. 1—Son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thy head, and upon thy beard; then take thee a balance to weigh and divide the hair. Now as I know men are mocking the parables that I have ordered thee to put in print, and mocking the things I have ordered thee to do, by Sealing the People, for their protection, that now are looking to ME for REDEMPTION; and ordered

thee to seal up Satan's destruction ; now as all this appears foolish to mankind, and placed as types and shadows of things to come. Let them answer ME, from the prophet, whether these things, I have commanded thee to do, are more simple than what I commanded the prophet to do ? Could I not bring all the judgments upon the people, that I threatened, without ordering the prophet to cut off his hair by two different instruments ? Mark the chapter and weigh it through, what I commanded the prophet to do, and how I brought it as types and shadows to the people, of what I should do unto them. Tell ME, ye blind leaders of the blind, when I pronounced judgments by the prophets, without setting some type and shadow in *them*, to set signs before them ? Now let this be answered by the learned, why I should do all these things at first, to set types and shadows, from what I should do at *first*, and vary from them at last ? Now let them weigh *Chapter* viii. 8—Then he said unto ME, son of man, dig now in the wall : and when I had digged the wall, behold a door. And he said unto me go in and behold the wicked abomination that they do here. Now let the learned answer ME from this vision, what abomination did he hear from the creeping things or the abominable beasts ? Yet from these things I shewed him the abomination that was in man : but could I not tell him what abomination there was in the sons of men, without shewing him the vision ? *Chapter* x. 13—As for the wheels, it was cried unto them, O wheel : and every one had four faces.

Now let the learned men appear
 And answer my demand,
 Why all these visions I plac'd here,
 That none do understand ?
 Yet know at first I so did burst,
 And so I shall go on ;
 These visions all by ME were plac'd,
 To shew the sons of men,

From Types at first my Bible's plac'd,
 From Visions to go on,
 And so, I tell you, at the last
 From visions I shall come.
 So here's a wheel beyond men's skill,
 The way I shall go round;
 And so at first they bruise'd my heel,
 The PROMISE shall be found;
 For I'll go on from man to man
 Till I have work'd all through;
 The different faces, now command,
 I unto all, shall shew;
 The faces here I now shall clear,
 The cherub men shall see,
 That now do come in heart to join,
 And wish to dwell with ME;
 The face of men may now come on
 To turn which way they will,
 They'll find the lion now is come
 The eagle for to kill.
 So now take care, those that mock here,
 The vision it goes deep;
 My ways to man how could I clear
 Another way to break?
 Had I said then they should be slain,
 And so fulfill'd my word,
 They'd say no prophecies remain'd,
 The COMING of their LORD;
 For all was past, as it was plac'd,
 But from the vision here,
 These visions strong stand deep for man,
 The ending now draws near.
 So learned men may now begin
 These visions to explain,
 And when their wisdom I have seen,
 I'll answer thee again.
 The chapters through I bid them go
 And so explain the word;
 But if they say they do not know,
 Then let them own the LORD
 He must appear the whole to clear,
 Who gave them birth at FIRST:
 For men in wisdom they do err,
 They know not how 'twill burst,
 For to fulfil the every wheel
 That I'll work round for man;
 I know it is beyond their skill
 The way I've laid my plan.

Ezekiel xiii. 2—Son of man, prophesy against
 the prophets of Israel that prophesy, and say unto
 them that prophesy out of their own hearts, hear ye
 the words of the Lord: thus saith the Lord God,

woe unto the foolish prophets, who follow their own spirits, and have seen nothing.

Now I'll appear to answer here,
 The learned may dispute :
 In their own spirits they appear,
 But I shall strike them mute.
 Nothing they've seen, to ME 'tis known,
 And nothing do they know ;
 Yet like the foxes they are come,
 That in the desert go :
 They'll not appear the truth to clear,
 And nothing will they see ;
 The gaps are breaking every where,
 And down they all may be,
 They'll not go up, nor will they stop
 The dangers are before,
 But still in blindness they do hope
 Their dangers will be o'er.
 Like Israel here do all appear,
 And so their fall will come ;
 But when MY BATTLE doth appear
 They'll find they cannot stand ;
 If they go on as they've begun,
 In vanity to trust,
 They'll find no rock to build upon—
 Men's wisdom must be cast.
 I ne'er did clear men's wisdom here,
 Nor will I at the end ;
 For then my Bible all must err,
 Should I my Spirit send
 From first to last, as it is plac'd,
 If men in wisdom shine ;
 Then I'd no need to visit here,
 If men did know my mind ;
 But they do not, mark what is wrote,
 I've told them all before,
 No wisdom in themselves they've got
 To know when I appear ;
 Nothing they've seen, nothing they've known,
 But judge their wisdom great ;
 But I this wisdom shall unthrone,
 If they will not submit
 To learn of ME, I now tell thee ;
 Though men do prophesy
 They know the calling's not from ME,
 And give thy pen the lie :
 Then let them come now in MY NAME
 And answer to MY WORD,
 What have you seen ? what have you known,
 To prove it not from GOD ?
 Then where's the man that thus can come
 And answer so to ME ?
 Will they affirm a learned man
 This prophet deep can be ?

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Then I'll appear to answer here,
A prophet he must come;
But know my people he'll make err,
The thing to ME is known;
From his own Spirit he must come,
And from it he'll appear,
Profess himself a prophet strong
To know I am not here; . . .
Then I shall come against the man,
And answer from MY WORD.
Out of your mouth you prophesy,
But do not know your LORD
Pronoun'd you dead, as I have said,
Then what hath man to boast,
That he can know what I shall do?
His wisdom must be cast.
So I'll end here, and say no more;
But let men weigh it deep,
The chapter through I bid them clear,
If they can answer it;
If they cannot I'll tell their lot,
Just like the end shall fall;
My people I'll deliver here
Out of the hands of all.
Your vanity they all shall see,
How vain was all your trust,
Who nothing here had heard from ME,
But of your wisdom boast.

Here ended Sunday night, Nov. 4, 1804.

Monday morning, Nov. 5.

Ezekiel xvii. 2—Son of man, put forth a riddle, and speak a parable unto the house of Israel. Now let the learned answer, why I ordered the prophet to put forth a riddle, and speak a parable to the house of Israel? If they judge it sin and blasphemy to put forth riddles now, then what do they understand from the riddle to *Ezekiel*? Let this be answered by the learned, and I shall answer thee again. Now let them answer *Chapter* xix. 2—What is thy mother? a lioness: she laid down among lions, she nourished her whelps among young lions. Now let them weigh my prophets deep, and they will find the parables I shewed to them, and ordered the prophet to bring to them, are of the same nature,

the same sense as the parables I have ordered thee to put out to the world. Let them weigh deep
Chapter xxiii. 2—Son of man, there were two women, daughters of one mother, and they committed whoredom in Egypt—

Now when these chapters you've gone through
 And brought the whole before your view;
 The parables that here are plac'd
 Are just like thine, the end to burst;
 As from the whoredom let them see
 The meaning of the words to be,
 And then the meaning that is thine,
 They'll see the warning to mankind
 Doth in like manner now appear;
 So if you blame the Woman here,
 You'll blame my prophets all before;
 As in this land men do appear,
 Thousands my Bible here do blame,
 And put my prophets so to shame
 As they do now shame all thy word,
 And say can never come from God,
 The simple parables thou'st penn'd:
 But 'tis my Bible to defend
 That I have brought it round the same,
 To shew all those that mock my Name,
 They mock'd my Bible at the first,
 And in like manner now I am burst
 To place the parables the same,
 That in the end I all might shame;
 For when they find thy writings true,
 Such parables before their view,
 And they confess came all from God;
 As in this land it shall be know'd
 Thy every writings came from ME,
 And then the parables they'll see,
 How every thing alike is plac'd;
 And then discern, ye fallen race,
 How I my Bible clear this way—
 I know what mockery in them lay,
 And now I'm come to mock the whole,
 And they shall find the truth to fall
 Like whoredom first I plac'd my word,
 When they were wandering from the Lord,
 And so like whoredom I've plac'd here
 Thy parables to make all clear;
 And so they'll find it in the end
 Like Burpet's story thou hast penn'd *:
 If like the lady they go on
 They'll find her fatal end to come.
 So let none mock thy fable here,
 Though like a riddle 't may appear;

* See the Book published by Mr. Foley in the Autumn of 1804,
 page 48.

But 'tis a riddle that goes deep,
 If men go on to mock my sheep,
 And say blind shepherds do appear,
 They'll find their fatal end is near;
 For like that lord I'll surely come,
 And so their end it will be known
 Much like the lady's to abound:
 The riddle deep for them is found,
 Though well I know 'tis mock'd by man,
 But 'tis my Bible to discern,
 The way I warn'd them at the first
 The way the ending now shall burst.
 So with my Bible I'll go on
 To bring the mysteries out to man;
 So now my prophet you read through,
 And then the mysteries you will know,
 The way I first compar'd the whole,
 The way I've said the end shall fall.

Ezekiel xxxiv. 2—Son of man, prophesy against the shepherds—Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

How shepherds here can you appear
 To answer my demand,
 And prove my sheep you're feeding here,
 While you do silent stand?
 I tell you no; you'll find it so,
 My sheep are gone astray,
 Which you yourselves profess to know;
 But tell me now which way
 That they are gone, to you 'tis known?
 Will you answer 'tis here,
 Who judge the calling is of me,
 And you will not appear
 To call them back? Then see the stroke,
 You must be cast this way.
 If you say no; it is not so,
 'Tis other sheep we see
 Are wandering on, from me they are gone;
 Then how will you appear
 When you yourselves so lead them on
 To tell them thou dost err?
 Can they be free - then answer me,
 Which way they this will do:
 For all must know, in blasphemy
 Some thousands now do go,
 As men blaspheme to hear my Name
 Is written by thy hand;
 My Bible many put to shame,
 Then can my shepherds stand

To say they are free in peace to be,
 Ne'er seek the truth to know ?
 I tell them this can never be,
 And they will find it so—
 What at the last it here was plac'd,
 As in my Bible penn'd,
 Though at the first it now shall burst,
 For this was my intend.
 All ages, see, were known to ME,
 And so I shall go on ;
 From ages past as all was plac'd,
 And so the end will come,
 Where I blame man : Let it be known,
 That warning stands for all.
 So from the prophet you discern,
 Ye shepherds judge your call,
 From what is said be not misled,
 The chapters stand for Man ;
 As at the first so now at last,
 Then now discern my hand.

Now let them weigh the chapter through and see
 the threatenings there to the shepherds for the
 neglect of the sheep ; and let them weigh the past
 with the present, and see the situation of the sheep
 now ; how many thousand believers on the one
 hand, and how many blaspheme on the other ; then
 is it not for you shepherds to learn judgment, to
 know wherein the truth lies, and to know wherein
 the fault lies, that truth and righteousness may be
 established in your land ? This is a command to
 you, O shepherds ! And now come to *chapter xli*.
 The measuring of the temple ; the breadth of
 the doors ; the side chambers ; the breadth of the
 house. All this mark how it is penned, that every
 thing was to be measured and formed ; the height,
 the length, the breadth, the depth, how the build-
 ings were to be formed. Then mark *chapter xliii. 7*
 —And he said unto me, son of man, the place of
 my throne, and the place of the soles of my feet,
 where I will dwell in the midst of the children of
 Israel for ever, and my holy name shall the house
 of Israel no more defile. Now—

Let this be answer'd by the learned
 But I shall answer thee :
 From this prophet none discern'd it,
 For the end these things must be.
 Ezekiel here let men see clear,
 His prophecies go deep ;
 But 'tis the end that must them clear,
 When all these visions break.
 The chapters through no man does know :
 They all stand for the end,
 When I these houses build below,
 And then 'tis my intend
 For to come down and dwell with men,
 And then my throne you'll see,
 How on it here my feet will stand,
 And men shall dwell with ME
 In peace below, they all shall know
 My name defil'd no more.
 But where's the learning man can shew,
 It ever was done here ?
 I tell you plain, you sons of men,
 These things are all to come ;
 And now I tell you is the time
 That all is hastening on.
 But there's no man on earth can come
 To say 'twas ever so ;
 And if you say 'twill ne'er be done,
 My Bible wrong must go :
 But I'll appear to make it clear,
 My Bible it is true—
 The time for all is drawing near
 That men shall find it so.
 What's said at first it now shall burst,
 My Bible shall come on ;
 You all shall see it in the last—
 The measuring time is come :
 In beauty here shall all appear,
 For I shall build all new,
 Jerusalem's low walls repair ;
 And men shall find it true,
 The prophecies that here do lie
 Were ne'er fulfill'd before ;
 Nor there's no man on earth can say,
 According to my word,
 But Israel's here, that I shall clear,
 Are those that judge their Lord
 In all is true before their view,
 And all I shall fulfil.
 Then here's my throne, it shall be known,
 Establish'd to my will ;
 My feet with them shall surely come,
 And they shall walk with ME ;
 And then they may discern my plan,
 My building all shall see

It shall appear in beauty here,
 For I shall walk with men,
 And then I know they'll love and fear;
 When Satan's power is gone.
 But how before can this appear?
 Men ne'er did worship ME,
 As in this chapter doth appear,
 That I said it should be.
 So where's the man on earth can come
 To say 'twas ever so?
 And if you say 'twill not be done;
 My Bible can't be true:
 So answer here to make all clear,
 They way 'tis fix'd by Man;
 In stronger words I'll then appear,
 But I've left room for them
 For to appear their ways to clear,
 The way that they'll fulfil;
 And then behind they'll surely find
 Beyond their every skill
 I shall appear the whole to clear,
 And make it whole to man,
 That in my Bible they do err,
 They ne'er discern'd my plan,
 What buildings here there will appear
 When I complete the whole;
 Nor how mankind will love and fear,
 When strong my Spirit falls;
 My feet with them in glory come,
 And my delight shall be,
 I tell you, for to walk with men,
 And men shall walk with ME.
 So now my Bible I call forth,
 For men to judge the sound,
 That all may see the prophecies
 Are in my Bible found."

*Thus far are the EXPLANATIONS OF THE BIBLE given to
 Joanna before she was ordered to leave Bristol, which was on No-
 vember 22, 1804.*

Continuation of Ezekiel.

London, March 5, 1805.

Here I ended from the Spirit, and read Ezekiel
 through, but could not understand a word I read.
 So it goes through to the end, of the building of the
 house, the temples, the sanctuary, and the manner
 it was to be kept, which I by no means could under-
 stand. *Chapter xlv. 2*—Then said the Lord unto
 me; this gate shall be shut, it shall not be opened,

no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. Here appear mysteries to me, how men can take it upon them to affirm that the Bible is so easy and plain to be understood. I know it is a thing impossible for any man upon earth to explain the meaning of the chapter, or the verse, that I have mentioned.

“ Now I shall answer thee, the meaning of the verse, thou sayest it is impossible for man to answer; and I tell thee it is impossible for any man by learning to explain the mystery of my Bible, which I shall begin from the verse thou hast mentioned: The outward sanctuary that is shut is the *outward ordinances of man, it is the wisdom of man*; it was shut from the Jews, and they never could enter in by *their wisdom*, nor by their understanding; for when I entered into the world I was unknown to them that trusted to their outward forms; therefore I condemned them in my Gospel, for being strict observers of the ordinances of man, but neglecting the ordinances of God. Now mark, from my Gospel, how the Jews were shut out, that trusted to their own wisdom; and how they are shut out to this day, from believing in the way that the Lord of life and glory came into the world for the Salvation of Man. Now to mark the second verse you must deeply weigh the first; it is the outward sanctuary that was shut, that I said should not be opened, and no man should enter in by it. Now let the wise and learned appear and answer me from my Gospel, whether the Jews came in by faith, or by knowledge? Thou answerest, the Jews that believed came in by faith; but the Jews that stand out through unbelief are those that trust to their own wisdom, their own knowledge, and understanding, which they have drawn from the prophets: they look to the laws of Moses, but not to the laws of Christ; then I tell thee, *here is the outward sanctuary that is shut*; and it is not open to them, neither shall it

ever be opened by *their wisdom*. And now I come to the Gospel: the *outward sanctuary* is the *wisdom of man*, as much under the GOSPEL as the *wisdom of the Jews* was under the LAW: and they that trust to their own wisdom, that they know enough of themselves, without my Spirit to direct them, will be as much shut out as the Jews were; for my coming is not by the *outward wisdom* of man, but by the *inward working of GOD*. Know what I have said in my Gospel, and what I said to my disciples: It was my Spirit must be within them, and it was MY FATHER that spoke within them, and from HIM the HOLY GHOST the COMFORTER should come, to bring all things to their remembrance. Now I tell thee it was *by shutting up the wisdom of man that I came into the world*, and went through all my offices, *to die for the transgression of man*, which could *not have been if their wisdom had not been shut up*; for then they must *openly and knowingly have crucified the LORD of LIFE and GLORY*. Now I ask them how I could die for men, or how I could justify that my Death should be for their redemption, if they had been like the devil and fallen angels, *knowing whom they had crucified?* Then with them *they must perish*; but here Satan's arts, as in the beginning, worked in men to trust to their own wisdom, that he had filled them up with; therefore their guilt in the end must fall on *Satan's head*, who worked on them to shut them out. But now I have shewed thee of the GOSPEL, and of the JEWS, how I came in that way to fulfil my office to die for man, I shall come to the end: -It is by the unbelief of men, who trust to their own wisdom, that they will be shut out, and my Gospel fulfilled; for my Second Coming, which is left on record, foretells the unbelief that will be in mankind: and this is the way my Second Coming will be; but as the *wisdom of the Jews* shut them out *at first*, so will *the wisdom of the Gentiles* shut them out *at last*, that they will have no share or lot in the

matter, when I come to direct all my buildings to man.—Know the prophet was directed by ME, how he should build every thing, and how every thing should stand; but mark the end of the prophecy after the directions are gone through, the last verse of the prophet, and the name of the city from that day shall be THE LORD IS THERE. Now mark *chapter* xlvii. 7, 8—On the bank of the river were many trees. These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. See the remarks made by man, the remark of man made to the verse refers you to *Deuteronomy* iii. 17—The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the Salt Sea. Now I shall answer thee from the observation of man: what hath that verse to do with the healing of the waters? Neither doth man understand what the healing of the waters meaneth; thou hast seen where it is alluded to by the wisdom of man; but I shall tell thee where it alludes to by the wisdom of God: *Revelation* xxii. 17—And whosoever will, let him take the water of life freely. Now I tell thee, when the waters are healed, that they are called the living waters; the meaning is, Man must be healed. Know what is said in my Gospel—I was a well of living water; and he that drank thereof should thirst no more. Now I tell thee, the healing of the waters is the healing of the *nations*: for as the floods caused dirty water, so doth Satan cause the hearts of men; and as the storms and tempests come by floods to bring them on, so do the storms and tempests that the devil worketh in every heart, one against the other, bring on the tempest on man; wars and tumults, malice and envy, discord and cruelty, and every evil that is amongst mankind, are compared to storms and tempests, to the raging sea that foameth

up mire and dirt, and to the great water floods. Now let men answer when this was healed, that your peace was as a steady river and a pure stream? I tell thee never: the waters were never healed from being liable to all its furious storms and tempests; mire and dirt, are often seen in the floods of water, perfectly so are the floods of men's lives; compare the one with the other, and all must own it is true. Now mark from these chapters of Ezekiel, how he is directed to go on with his buildings; but were his buildings accomplished there? Did men's sorrows cease there? Have not seas of sorrow overwhelmed them, after the days of the prophet? Then how can man allude the words of the prophet to the times that are past? I tell thee, No.—

Seas of sorrow and seas of sin
 In every age, I say, have been;
 And from the ages all may see
 The perfect truth is spoke by ME,
 That what was said hath not been done,
 The healing waters are not come;
 But from the chapters all may see
 The way the end for all will be,
 That now obey my every word,
 And be directed by their Lord.
 The prophet was a type for man,
 To shew the end how all would come;
 But let the learned men appear
 And tell ME how the house stood there,
 Or all these buildings to go through?
 'Tis more than can be done by you,
 I tell you plain, ye sons of men;
 For now to reason I'll begin:
 The outward sanctuary was cast
 For to be shut, then judge the last;
 For if 'twas shut, I answer here,
 By it there's no man can appear,
 I say, to enter in with ME.
 The gate is shut, you all shall see,
 As with the Jews doth now appear—
 'Tis time for every land to fear;
 For they will be shut out the same
 That boast the wisdom of their own;
 But they shall know that I AM GOD,
 And by ME shall my flock be led.
 For now my Bible I'll go through,
 And bring it all before your view;

The Law and Gospel must appear—
 The measuring times for man draw near,
 For I shall come to measure all,
 And strong my Bible forth I'll call,
 And I will now appeal to man,
 When I the PRINCE OF PEACE did come,
 And men delight to walk with ME?
 The knowledge of the Lord, you say,
 Doth in my Bible so appear
 That all the earth must cover here;
 But I do ask when this was done?
 You boast my Bible you discern,
 While you are blind and cannot see
 That all men must be taught of ME;
 Then if of ME they must be taught
 The *outer court must sure be shut*;
 That is the outward *faith of man*,
 That never will discern my plan;
 That is my Bible to go through,
 And bring the whole before your view,
 And then you'll own it is by ME
 The *inner court* you all must see,
 It is by ME must be brought in,
 It never can be done by man;
 If so my Bible all must lie—
 You want no knowledge from on high;
 Then how my Bible will it stand?
 To give your answers I command:
 If you as earthly gods do shine,
 And want no knowledge that is mine,
 But what is left upon record;
 Then tell ME how you'll know your Lord,
 Or how my Bible you'll go through,
 To prove to man the whole is true?
 But thou dost answer now for man—
 They judge the truth will never come
 That all the earth will so know ME—
 Then there's the gate shut out must be,
 The sanctuary is of men,
 That preach my Gospel by their plan,
 And by their wisdom make it good,
 While they deny my every Word,
 That I in Spirit here shall come,
 And my delight shall be with men,
 To tell them all what they shall do.
 The prophet's words before their view
 Were but a shadow then for men,
 To shew them how the end would come:
 When I the waters heal them all,
 No more shall *streams or tenpests fall*,
 No more the raging floods shall come,
 When I have heal'd the whole for man;
 I'll heal their sorrows and their sin,
 I'll heal the rage of *hell* within;

For I shall cast him in the sea,
 Where he no more in man shall lay;
 For I shall heal the every storm
 That he doth work to bring on man,
 Like floods and tempests to appear;
 I'll cease the raging sword of war,
 And all the raging floods bring low;
 I'll heal the waters, all shall know,
 And then they'd say the Lord is here,
 And every stream of water clear.
 But can these things be done by men,
 By any way they've laid their plan,
 While every heart in man I see
 Just like the water floods they be,
 And every flood in them appear
 Against my Spirit they are here?
 Then how the waters will they heal?
 No, no; my Spirit they conceal,
 To keep it back from every man:
 They wish to hide the fervent Sun,
 And they themselves as gods appear;
 Like raging seas men's hearts are here,
 Like foaming billows they are toss'd,
 Yet of my Bible still they boast,
 I tell them, like the Jews before,
 And like the Jews they all will err,
 Till I begin to shut them out
 That strong against ME do dispute.
 For all their preaching I do hear,
 They'll know my Eye is every where;
 The heavens no curtain are to ME
 To blind my Eyes I cannot see;
 Nor am I wanting of a guard,
 Your words nor ways cannot be heard,
 No; no; your preaching I do know;
 Your sanctuaries I shall shew,
 Where men do go and trust in men
 To hear the words that come from them,
 And in their words you put your trust;
 But know the Jews that way were cast;
 Because they put their trust in man,
 You know, the gate was shut to them,
 And is not open to this day:
 You see them restless as the sea,
 Toss'd to and fro from land to land;
 Can they the inner court command?
 They would not enter in with ME,
 And now shut out they surely be;
 Then now let all men warning take;
 For if I shut the outer gate,
 That now will stand in Adam's Fall,
 (The type is deep, I tell you all,
 Then to the inner you'll not come
 To have your God direct you on;

Then sure with man you may appear—
 But can you heal the water here,
 That's like a flood in every land?
 The raging wars can you command?
 The raging seas can you now still?
 The raging hearts can you now quell?
 That is, the raging passions heal?
 I tell you, men, your strength would fail,
 And all your wisdom be shut out,
 Though with my Bible you dispute,
 To say there is enough to see
 The every mind and will of ME;
 But what you see you'll not believe,
 And so my Spirit still you grieve;
 Then of my Bible do not boast,
 To say therein you put your trust;
 I tell you plain, ye sons of men,
 You preach my Gospel now in vain;
 Because my Gospel cannot stand
 If you deny the prophet's hand;
 For them I said I'd all fulfil.
 Now let the learned men stand still:
 Did I deny the prophet's words,
 And say 'twas false upon record?
 No: this was not denied by ME;
 The prophet's words I then did say
 That every one I should fulfil.
 So judge my prophets as you will,
 Firm as the heavens their word shall stand,
 And I will be a light to men,
 Till they're enlightened so by ME
 That they the prophet's words can see,
 The way I shall fulfil the whole,
 And man I'll free from Adam's Fall,
 That now will enter in with ME:
 'The outer gate, you all shall see,
 It is the wisdom here of man.—
 Now mark the Fall, and then discern
 How I at first pronounc'd man dead;
 'Then how by man can you be led
 Ever to enter in with ME?
 No: 'tis my Spirit, all must see,
 That you must own to lead you on
 Till to the standard all do come;
 That is the standard of my WORD;
 And then you'll own the LIVING LORD
 Will in my temple so appear,
 And man my voice shall surely hear—
 That is my Spirit to direct,
 As I've directed thee;
 And then my followers I'll protest
 Till they shall all agree
 To say the waters I have heal'd,
 The buildings do appear,

My prophets they have never fail'd,
 And own the Lord is here.
 For here I'll come in Spirit strong,
 And my delight shall be
 To dwell with men that now will come
 And hear what I do say.
 So from Ezekiel now discern
 Words ne'er were understood,
 The way nor manner I did warn;
 But now I'll make them good,
 So if my Bible you do know
 I bid men it explain.—
 But on my Spirit it shall go
 To lead thee to the end;
 And when my Bible I've went through,
 To make the mysteries clear,
 And brought the whole before their view,
 Then let men answer here
 The way that they will all explain,
 To make my Bible good.
 I know the reasoning thoughts of men,
 The way 'tis understood—
 But I'll end here and say no more,
 But to the purpose come;
 Another day I shall appear
 To answer thee again."

THESE EXPLANATIONS OF THE BIBLE *are continued in the*
 FIFTH PART.

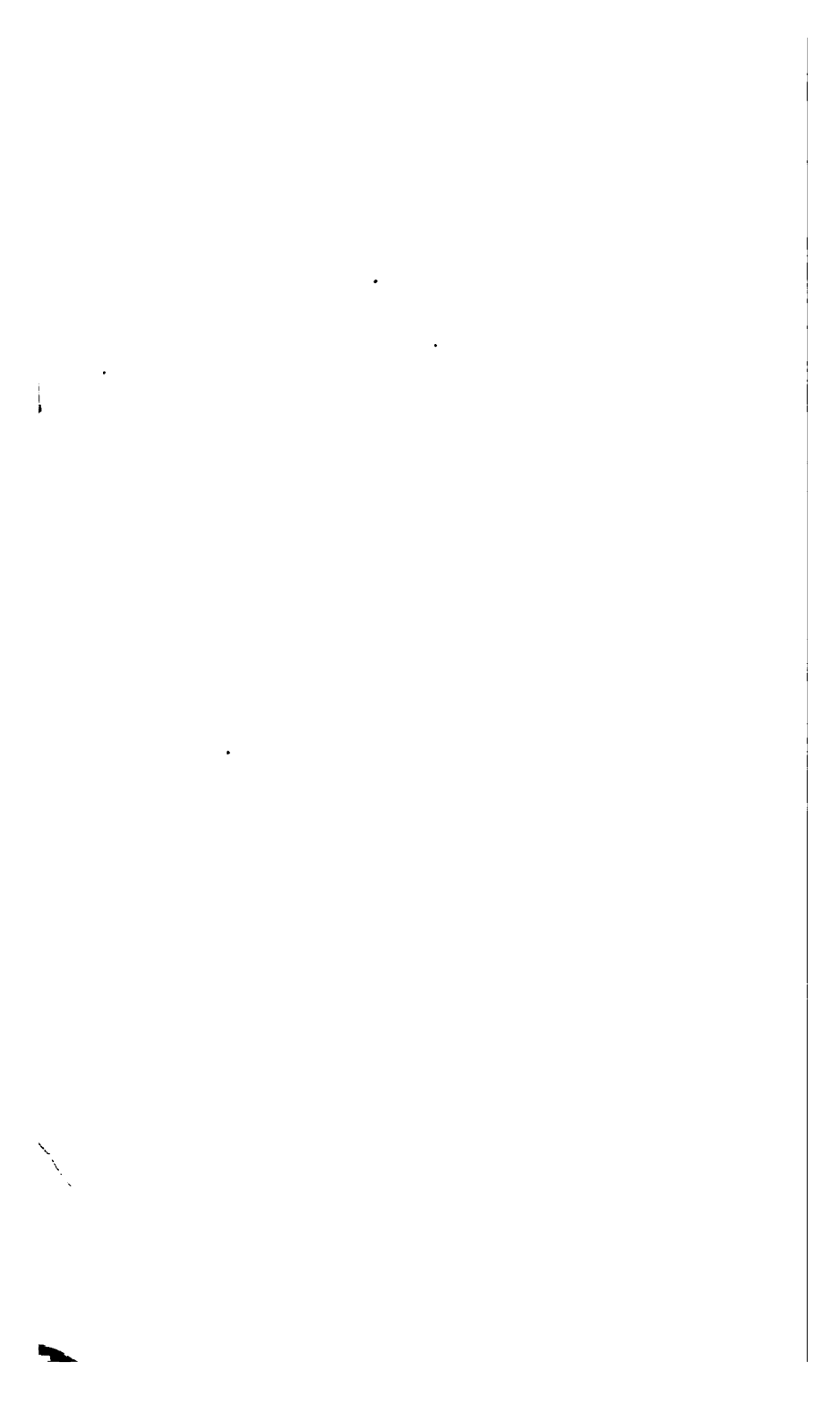
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[Price Eighteen Pence.]





TRUE EXPLANATIONS

OF THE

BIBLE.

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### PART THE FIFTH.

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It is expected that every person who reads these Explanations, should read the verses alluded to from their Bibles, as they are often purposely omitted here, that every sincere lover of truth may read and search for themselves at the same time, and so become acquainted with the chapters; for frequently there are other verses explained, which follow the verses here pointed out. And it is to be hoped, that by attending to these Explanations the mind of man will no longer be enslaved by the tyranny of opinions; therefore let all who read weigh them well, with the Bible in their hands, and the wisdom of the Lord will then be in their hearts.

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PASSAGES OF SCRIPTURE POINTED OUT, MARCH 11, 1805.

*Daniel ii. 44.—Chap. iii. 17. 25. 29.—Chap. iv. 3. 11. 31.—Chap. v. 26.—Chap. vi. 26.—Chap. vii. 9. 11. 22.—Chap. viii. 17. 19.—Chap. x. 14.*

### THE ANSWER OF THE LORD.

“Now I shall begin from the visions of Daniel. Are men so simple as to think they are past, or that those visions allude only to those days for the Jews,

3 C

when he tells you they were for the end? Neither were they understood by Daniel, for what types and shadows, or for what prophecies they were. But know I have already told thee, the meaning of the vision that was seen by the king was for *the end*; not for the end of his reign; but for the end of time, when all should be destroyed but the Kingdom of the **LIVING GOD**. For know what is written: all the powers of men should be consumed and broke in pieces when the **GOD of HEAVEN** set up **HIS KINGDOM**, for him to be worshipped throughout the world. Now mark what followed in the reign of these kings, to shew the power of God: the children were cast into the fiery furnace; Daniel into the lions' den; Belshazzar having the hand-writing appear to him, and destroyed in that night; Nebuchadnezzar was driven from men, and did eat grass as oxen. Now mark what happened in Daniel's days, to shew the *visions of the end*. Now I shall tell thee the mystery of the prophecies of the book of Daniel; the wonderful manner the children were preserved in the fiery furnace; and Daniel in the lions' den, by the strength of their faith, not fearing the threatenings of their king; but following on to obey the Lord. They all stand on record to shew you the end; in what a powerful and wonderful manner the Lord will protect his people, when he comes to bring in his Kingdom of Peace; that they that obey him may possess it. But now look forward from the words of Daniel, and the wondrous works that were done in his days; have they been done in any age since? Look to my Gospel and see what followed my disciples after my death! then know, these wondrous preservations, that were set as signs for Daniel, have never been accomplished yet, in any generation since: look at the martyrs; were they preserved in the midst of fire? You must answer, **no**; neither hath this great deliverance been to man since; therefore I said, the visions of Daniel *were*

*for the end* : then as all his visions were for the end, all these wondrous deliverances are for the end, to shew in what manner I shall preserve my people, and in what manner I shall destroy their enemies. Know how they were destroyed that sought the destruction of Daniel ; and those whose malice was kindled to heat the furnace the hotter for them, were destroyed by their own fury, and burnt by the fire of their own anger : this thou seest was done to the enemy, who fell by their own malice and cruelty, and by their own invention ; yet this hath not followed since ; but know it *is for the end*.

Now mark the chapters and the vision of Daniel, with the vision of the king \*, that I have mentioned to thee before ; and know what became of the king afterwards : he that saw that vision with the other was turned as the beast of the field ; he ate grass as the ox, till he knew the Most High ruled in the kingdoms of men. Now mark the words of the king, after this visitation had been to him, that he was made as the beast, till his senses were returned, and made truly sensible of the power of God ; then he gave all honour and glory to God, whose dominion is an everlasting dominion, and his kingdom from generation to generation : this was allowed by the king after he had seen the wondrous works of the Lord, and his vision was told by the prophet Daniel ; that what he had then seen was for the end. Now mark, after this vision, he saw the wondrous works of the *deliverance of the Jews* in the fiery furnace. Now let men mark the book of Daniel : after his vision, which he told the king, that what was shewed him was for the end, by my deliverance to my people ; and what fell upon him, was to shew him what the end of pride would be ; and what all men must come to, to confess ME to be the true and living God, as he did after his afflictions. But do men vainly suppose these wondrous visions, and wondrous

\* Daniel ii. 9.

workings were only designed to convince that king ? Then to what purpose was it done ? for see how soon his son Belshazzar went on in the same practices as before, to worship the gods of gold and silver."

"Now pen thy own observations, and I shall answer thee again ; for it was I that worked deeply in thy heart, to observe *what is unnoticed by man.*"

In reading through Daniel, it appeared to me almost incredible to believe, if I did not see the same spirit in mankind now ; for when I saw that in the second year of the reign of king Nebuchadnezzar he had a dream, and when he could not remember it himself, he sent for all his astrologers and soothsayers, for them to shew unto him his dream ; but all their wisdom was baffled, for they could neither tell him the dream nor interpret it, which raised the king's anger, and he commanded all the wise men of Babylon to be slain. But Daniel had a vision from the Lord, to shew him the dream and the interpretation thereof ; for this was done by Daniel to shew the king there was no wisdom in his astrologers, or wise men ; for though they were threatened to be put to death for want of knowledge, as they could not even presume to have that knowledge ; this in the first place shewed the king the impossibility of any such knowledge coming from man ; yet the king did not say that Daniel had told him a wrong dream, when he told him he had the vision from the Lord. This, in the first place, appeared marvellous in my eyes, after the king's seeing there was no knowledge in his wise men, who worshipped the images which he had set up ; and yet wisdom and knowledge was found in Daniel who worshipped them not. How could the king make the decrees he made afterwards, that all those who would not worship his images should be cast into the burning fiery furnace ? Here appears great inconsistency in man to threaten such severe judgments against those who worshipped the God of Daniel, from whom he confessed the truth

was told to him, and which saved the lives of his wise men, who worshipped his images, and whom he was before going to put to death for want of that knowledge; and yet these wise men, after their lives had been so saved by Daniel, were equally ready to condemn the Jews, until they had at last provoked the king to have the furnace heated seven times more than it was wont to be heated. Here shews the ingratitude of the wise men, whose lives were saved by the God they had set the king against; and here shews the madness of the king, after he had acknowledged to Daniel, that the God he served was a God of gods, and a Lord of kings, and a revealer of secrets; yet when the three Jews told him that he alone was the God they would serve, who was able to deliver them, his anger was then kindled to cast them into the fire; thus his malice would have consumed them, if the Lord had not worked wonders and miracles, that were not common, to preserve them; but when he saw the wondrous work of God, that they were not consumed, he made a decree, that every people, nation, and language, should be cut in pieces, that spoke against the God they worshipped. Here the king seemed truly sensible of the true signs of the God of heaven. After this, he has another vision, which he tells Daniel of; and Daniel tells him what shall befall him if he does not break off from his sins, and know, that the heavens do rule, and that the Lord by more severe judgments, will make him know the heavens do rule, and told him what should come upon him; yet still his heart was hardened through unbelief, and he boasted of his greatness, and said—"Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" Thus was his boasting, till a voice from heaven said, the kingdom is departed from thee; and he was driven with the beasts of the field. Here we see how fast the won-

drous works of the Lord came one after the other; and yet immediately followed his son, to call forward and praise the gods of gold, silver, brass, and iron; which had proved his father's destruction, till the hand-writing appeared before him; then too late was he troubled and his knees smote one against the other; yet in this confused state he calls forward the same wise men; he trusted to the same soothsayers, that his father had trusted to at first, and called forward; but like his father, he found there was no knowledge in them; they could not make known the hand-writing unto him; yet Daniel, that worshipped the God whom they despised, told him the interpretation, and that the kingdom was taken from him. The truth of his words followed; for in that night the king was slain. Now all these things were known unto them, the wise men, the soothsayers, and the kings; yet Darius took the kingdom, and after possessing it, was incensed by these wretched men, whose lives Daniel had saved, by the power of God; yet they contrived to have Daniel forsake the laws of his God, or be put to death; so they made intercession with the king to make decrees that whosoever worshipped any god, or asked a petition of any god, save the king, should be cast into the den of lions; thus they contrived to seek Daniel's life; but how strong was Daniel's faith! after he knew the writings were signed, he prayed and gave thanks to his God as before. Here his enemies, by their mad and malicious envy they had against Daniel, seemed to have him in their power; forgetting what happened to *them* who cast Shadrach, Meshach, and Abed-nego into the fire, they proceeded with all their envy to have Daniel cast into the den of lions; as the king for his own honour could not break the decrees; though he rejoiced exceedingly when he found the Lord had delivered Daniel. But here these ungrateful wretches, whose lives Daniel had saved before, met with their just

deserts : as the king commanded Daniel's accusers to be cast into the den of lions, with their wives and children ; who broke their bones in pieces ere they came to the bottom of the den. Here ingratitude met with its deserts, and Daniel gained himself the more in favour ; and the king made a decree, that in every dominion of his kingdom, men should fear the God of Daniel. Here in these chapters the world appears in its true colours, that no judgments, no signs, or wonders, will convince the hardened and unbelieving ; for had they not been hardened through unbelief, the judgments they had seen before, and the wondrous working of the Lord, would have deterred them from going further ; so their presumption must spring from unbelief, which I should think could not be in any but such heathens as they were, if I had not seen the same again in the Jews ; and the same spirit I see now *in these days* : and this spirit I am convinced will continue as long as the devil hath power to work in the hearts of the sons of men to do evil, and be at enmity against God ; for they will be at enmity against his followers. It is fruitless to attempt to pen the deep ponderings of my heart, in reading through Daniel ; the depth of which I never looked into in my life before.

#### THE ANSWER OF THE LORD.

“ Now I shall answer thee of Daniel. It was I that worked in thy heart, to make the observations thou hast made ; for thy observations go deep to the end ; as thou sayest Daniel saved the wise men at first, by the wisdom and power of God ; yet their ingratitude brought on their own destruction. Now I shall answer thee of mankind. The book of Daniel, I have told thee, stands for the end ; and know what I said in my Gospel—they should see the things spoken of by Daniel ; and now mark what is spoken by Daniel, after he had seen all the unbelief that followed in man. Though they had seen all my wondrous works in the deliverance of my people,

and the judgments that followed upon their enemies, and what befel their kings ; yet, they continued the same, till Daniel was cast into the den of lions ; then after he was delivered from the lions' den, mark his vision of the horns that were plucked up by the roots, which had eyes like men, and mouths speaking great things, till the ANCIENT OF DAYS appeareth. Now mark in what manner he appeareth, with his garments white as snow ; the hair of his head like the pure wool ; his throne like the fiery flame, and his wheels as burning fire ; thousand thousands ministered unto him ; ten thousand times ten thousand stood before him ; the judgment was set, and the books were opened ; the voice of the great words which the horns spoke, till the beast was slain, and his body destroyed. Now mark from all these visions that Daniel saw, after he was freed from the den of lions—then cometh the HORN OF SALVATION TO MAN, when he cometh to slay the *Beast*, and bring in his everlasting KINGDOM OF PEACE. Mark what is said further : I saw in the night visions, and behold one like the SON OF MAN coming with the clouds of heaven, and he came to the ANCIENT OF DAYS, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him ; his dominion is an everlasting dominion, which shall not pass away ; and his kingdom which shall not be destroyed. Now I shall answer thee why he appeared like the flames, and his wheels as burning fire ; yet he is attended by thousands and thousands, coming in Might, Majesty, and Power, to claim the Kingdom, to destroy the *Beast*, and to establish his Kingdom for his Saints, who shall take the Kingdom, and possess it for ever and ever.

Now to answer I'll begin :  
 The book of Daniel thou hast seen  
 Wherein the heathens they were plac'd ;  
 Amongst them was my people cast ;  
 To shew my wonders, I began  
 From dreams and visions they had seen,



That all their wise men could not see,  
 And from the king conceal'd to be,  
 The dream that he had got at first,  
 Though it so much disturb'd his rest.  
 Now to the nations I shall come,  
 And bring the vision unto them;  
 For they no more do know, than he,  
 What's coming on fulfill'd to be.  
 In vain the wise men they do call—  
 The vision's deep I tell you all;  
 Because I said 'twas for the end  
 To bring it round 'twas my intend—  
 And every nation is like he,  
 Greatly perplex'd, and more they'll be,  
 Until a DANIEL can be found.  
 But mark the end and judge the sound,  
 The way that Daniel did appear,  
 To save the wise men, thou know'st, there;  
 And though their lives he then did save,  
 A mystery deep to man I give—  
 For all must see what followed on:  
 The fiery furnace heated by them.  
 Now here the thing goes deep for all:  
 When I at first to man did call,  
 And much like Daniel did appear—  
 But now thy thoughts within I hear:  
 Can I with Daniel e'er agree,  
 To place my likeness then in he,  
 As I was cast and he was sav'd?  
 No likeness here can'st thou believe,  
 But now the shadow I shall clear,  
 What is of Daniel mention'd there;  
 But unto Isaac thou must come  
 To bring the shadow of the man;  
 And the shadow thou may'st see,  
 How Daniel stood a type of ME,  
 Because that Isaac was at first;  
 Know how the likeness it was cast;  
 For Isaac was condemn'd to die,  
 And there's the shadow strong of ME;  
 And Daniel was condemn'd the same;  
 The lions first began in men,  
 That by their malice did appear:  
 His death like Isaac he might fear  
 When in the den that he was cast:  
 But here's the mystery comes at last;  
 Their malice could no further go,  
 I sent my angel, you do know,  
 The lion's mouth to shut it there.  
 But he from man did disappear  
 I tell you all, condemn'd to die,  
 Then there the shadow deep doth lie:  
 For know I was condemn'd to die—  
 But here the mystery deep doth lie.

The lions did in man appear,  
 And to the cross they brought me near;  
 And so, I say, my life was cast  
 And know the guards how they were plac'd  
 To roll the stone and put the seal—  
 But here the mystery I'll reveal:  
 The lions could no further go;  
 My angels came, you all do know,  
 And shut the mouth of every man;  
 So I like Daniel rose again.  
 Then now the shadow you see clear,  
 The way that Daniel I compare  
 To be a shadow first of me,  
 As Isaac was, you all may see.  
 Now from the shadow I'll go on  
 The way that Daniel first began,  
 The Jews were scatter'd, all do know;  
 Their sins had brought on them a blow,  
 To have their city to be cast;  
 And that's the way that Daniel burst  
 Amongst the heathens to appear.  
 The righteous Jews I then did spare  
 For signs and wonders of the end,  
 To bring all round as I intend\*.  
 And now I'll tell thee of the king†;  
 The knowledge of his dream was gone,  
 That all the wise men could not clear,  
 Till Daniel did to him appear—  
 And perfect so 'tis now with man;  
 Surrounded now by dreams they stand,  
 And so they all did stand at first.  
 Now mark the shadow how't did burst;  
 When on this earth I did appear,  
 Their wisdom like his dream was there,  
 That they no more could understand.  
 How for the end I came to man:  
 And for the end I did appear,  
 Which all the wise men could not clear:  
 And so the children they did die,  
 By Herod's malice, all do see,  
 Just as the shadow was before:  
 Thou know'st the king had cast them there;  
 But then his rage did not go through—  
 I'll bring all mysteries to thy view,  
 Then to the substance I shall come,  
 To shew the end to every man.  
 The shadow first began in him,  
 That men in Herod they did see;  
 Because the wise men him deceiv'd:  
 He said the children should not live,  
 As they conceal'd from him the whole:  
 You see the children they did fall.  
 So now the shadow all must see,  
 The way the end turn'd back must be—

\* Shadrach, Meshach, and Abed-nego.

† Nebuchadnezzar.

Mark how the king did then go on,  
 After the dream to him was shewn:  
 He boasted as he did before!!  
 Another dream was shewn him there,  
 The way his end would surely come—  
 And deep's the vision now for man;  
 The heathens all must fall like he;  
 For with the beast compar'd they be;  
 And like the beast they'll now go on  
 Till I begin to cut them down.  
 The shadows they are past before;  
 And mark when Herod did appear  
 With all his boasted pride to swell,  
 He was destroy'd, you all know well.  
 Yet still the heathens did go on  
 To persecute as he began:  
 For though my wonders they did see  
 Greater than Daniel's for to be,  
 Mark every step I did go through,  
 For to awake the stubborn Jews;  
 But all my labour was in vain.  
 Like Daniel's visions you see plain,  
 The way men's malice still went on:  
 The more my miracles were shown,  
 The more they were enraged to see  
 The wondrous working then of me.  
 Now thou hast marvelli'd at the first  
 How e'er mankind that way could burst,  
 After the wonders they had seen!—  
 How I preserv'd the sons of men;  
 And how the heathens I destroy'd;  
 Yet still, their malice they enjoy'd  
 To bring their fatal ruin on.  
 Then to my Gospel now I'll come:  
 They saw my wonders at the first,  
 They saw my Bible how 'twas plac'd;  
 They saw the wonders I did do,  
 And some thou know'st believ'd them true;  
 While others harden'd did appear—  
 So marvel not of Daniel there,  
 The way the heathens did go on;  
 Because the Jews had done the same:  
 They saw the blind receive their sight;  
 They saw the lame to walk upright;  
 The dumb to speak, and deaf to hear;  
 They saw the wonders did appear,  
 When I the dead did then restore;  
 And how I fed the hungry poor!  
 By miracles the whole was done:  
 And on the seas I came to man.  
 Now if these wonders you see clear,  
 Just like the fiery furnace there,  
 It might have stopt the rage of men  
 To quench the flames that were in them;

And so to some it did appear,  
 To quench the flames in many there;  
 Yet still, in rage did some go on,  
 These miracles to them were seen;  
 Yet still their fury did appear  
 For to go on as they did there.  
 And from the heathens all may see  
 What blindness in the Jews there be;  
 For they went on as equally blind,  
 Like Belshazzar: call to mind  
 When he had seen the wonders first,  
 The way his father had been cast,  
 And all the wonders did appear,  
 He still went on as heretofore,  
 Till the hand-writing he did see,  
 The kingdom it was took from he:  
 Now this the Jews did all discern,  
 The way their ruin did come on,  
 In every age how they were cast:  
 Still in *like manner* they did burst,  
 As in all ages heretofore;  
 Yet still they'd Daniels to appear,  
 That in my Gospel they were found:  
 They heard my Word, and judg'd the sound,  
 That I was then the Son of God;  
 And in the fire with them I trod,  
 To hear the fiery zeal of men,  
 Who hot with rage from hell did come:  
 Yet still *unhurt* they did pass through,  
 While I was here, you all do know;  
 Because my Death did first appear  
 Before their Cross did follow here.  
 So weigh my Gospel, and you'll see  
 How much with Daniel 't doth agree,  
 In every chapter there is penn'd—  
 But now I'll bring it to the end:  
 Thou knowest how Daniel he was cast;  
 The lion strong in man did burst;  
 And see how I was cast the same,  
 After the wonders I had done;  
 And though all this was done before,  
 More than in Daniel did appear,  
 From all the chapters thou dost see—  
 Mark well my Gospel, how it be  
 More full of wonders than the first;  
 Yet still thou knowest that I was cast  
 By all the fiery zeal of man.  
 Then to the Cross I bid them come  
 And see the wonders that were there,  
 And how the darkness did appear;  
 The temple's veil was rended there;  
 The graves were open at the time;  
 And many men in heart and mind,

Impatient waiting then for ME;  
 As from Darius thou may'st see,  
 Impatient waiting for Daniel there;  
 And so my followers did appear,  
 Who griev'd to see ME at the stake,  
 And hearts with anguish then did break:  
 Yet still they trusted, as a God  
 I should arise, as I had said—  
 And so to them I did arise!  
 Then let the sons of men grow wise—  
 As Daniel's foes were slain at first,  
 Upon Jerusalem I did burst,  
 And all my foes were slain the same;  
 Yet still they did not know my name.  
 So here the past I've well gone through  
 To bring the likeness to your view;  
 Then now the present must appear,  
 To shew the end, how I shall clear  
 The every mystery unto man;  
 Like Daniel I did rise again;  
 Like Daniel's vision all must see  
 The words the angel said of ME—  
*That sure again I should appear*  
*As in the clouds they saw ME there;*  
*So in the clouds I should return.*  
 And now to Daniel's vision come:  
 The horns of men do now appear,  
 As I have told thee here before,  
 In unbelief for to go on,  
 As in all ages they have done;  
 And so their horns do loud appear—  
 The words of men are every where  
 To sound aloud in unbelief,  
 And so they will bring on their grief:  
 For now 'tis drawing to the end,  
 To shew my Bible, how 'tis penn'd;  
 And for what types the whole havestood,  
 That men may trace the ways of God;  
 And every footstep deep discern,  
 The different ways of God and man.  
 Now from the vision seen at first,  
 Thou know'st the way the shadow's plac'd;  
*But now the SUBSTANCE shall come on,*  
 And every vision shall be known  
 Will fall on man where's unbelief;  
 They'll see my hand, and feel their grief,  
 I tell them all, is hastening on:  
 These visions here are deep for man—  
 But from the king I first shall go,  
 Where I my wonders first did shew.  
 Those that desire to know my mind,  
 But with the beast their hearts do bind;  
 That is in pride, I say, to swell,  
 And judge all power is in themselves;  
 Yet where's a heart in ought that's good?

The vision must be understood  
 From heathen nations to appear;  
 I'll cut them low, and strip them bare,  
 Until the mysteries they do see,  
 The visitation is from ME:  
 For fast their sorrows will come on,  
 I tell thee now, in every land.—  
 But let the other king appear,  
 That mock'd from all he'd seen before;  
 And mark how hasty was his end!  
 And now I tell thee my intend,  
 To strip as I have said before—  
 The beast is Satan, you see clear,  
 That I shall prove it in the end,  
 From the hand-writing he must bend.  
 But from the shadows that are past  
 The fire of men did kindle fast,  
 To cast my followers in the flames;  
 And there the SON, you may discern,  
 Was seen to keep them at the *first*,  
 Then mark the *End*, how this must burst;  
 As from the flames, you all may see,  
 The way't destroy'd the Enemy.  
 They thought to heat the flames for them,  
 Not thinking that it would consume  
 Those that did heat, when they came near.—  
 The type is deep, for all to fear;  
 For now the flames, you all may see,  
 It is from hell they heated be.  
 Blinder than all the heathen lands  
 Do the *professed Christians* stand,  
 I tell you now, in this *last* age;  
 And all must see from Satan's rage  
 The fire of men is kindling fast;  
 And on their heads the flames will burst,  
 If in this manner they go on,  
 More blinder than the heathen lands.  
 And let them read my Bible through,  
 Ponder like thee, then they would know  
 What unbelief doth now appear,  
 Like all the nations heretofore.  
 But now weigh deep how I must come:  
 From Daniel's vision deep discern;  
 See all the horns that did appear;  
 But now mark deep what follow'd there:  
 These horns were pluck'd unto the *root*—  
 Then let the sons of men stand mute;  
 If by the *root* I pluck them all  
 Their boasted wisdom great must fall.  
 For to the ANCIENT now I'm come;  
 That is, OF DAYS, you must discern;  
 Then if the ANCIENT do appear,  
 It is OF DAYS, the *whole* to clear  
 My every plan, was made at first;

And know that way the beast is cast :  
 And now from Daniel's visions see,  
 The beast was slain, was shewn to he.  
 Now let the learned men appear,  
 Tell ME what beast they judg'd was there,  
 That must be slain, when I do come ?  
 A throne of fire, it must be known,  
 'Tis said, was kindled then with ME—  
 Now let the blind begin to see :  
 When that in POWER I do come,  
 The fire with ME, it must be known,  
 Is surely shewn for to appear,  
 And all my foes to burn them here.  
 The heated malice that's in man  
 Upon their heads will surely turn ;  
 Because they're kindling flames from hell ;  
 Against my Kingdom do they swell.  
 But know, the wheels will all come round,  
 The fiery streams will so be found,  
 I say, to fall on every foe,  
 That wish to let my kingdom go ;  
 That is, to have it not appear,  
 They'll find my flaming anger's near.  
 For all these wheels stood for the last,  
 To shew the way my throne should burst :  
 For though ten thousand saints I see,  
 That are above, and now with ME,  
 Are like the saints below to plead,  
 And wish to strike the serpent dead ;  
 And yet there's thousands still I know  
 The way the horn they still will blow,  
 To have the serpent still remain,  
 Until they see that he is slain.  
 But know the judgment how 'tis set ;  
 And how the books are sealed up ;  
 And how the end it must appear,  
 For ME to come in triumph here,  
 The way the vision it was seen,  
 That in the clouds I sure must come,  
 To have the kingdom given here.—  
 How will the learned men appear.  
 To say that kingdom is in heaven,  
 That I must come to have it given  
 Here by the sons of men below ?  
 This is a mystery none do know ;  
 Nor none by learning can explain.  
 Once more I ask the sons of men  
 Why I in clouds must so appear ?  
 Or what dominion I must share,  
 That I must come for to receive ?  
 'Tis said—the ANCIENT *this will give,*  
*When I in clouds of heaven do come ;*  
 Once more I ask the sons of men,  
 What kingdom is it I must share.

To have all nations serve me here,  
 And the dominion all my own;  
 The beast before me to be slain,  
 And all the kingdoms to be mine,  
 And worshipp'd here by all mankind?  
 Now here's a mystery unto men;  
     That they do not discern;  
 Nor in what manner I must come  
     To have the kingdom mine;  
 Nor how the saints must it possess,  
     When I have made it clear,  
 To enter in my promis'd rest,  
     And take my kingdom here.  
 Then surely, men, your thoughts are vain,  
     If you place this above,  
 That I shall give it unto men;  
     Though they shall taste my love  
 In heavenly joy, none can destroy,  
     Yet *there* the kingdom's mine;  
 But here *below* the vision shews  
     My kingdom I'll resign,  
 I say, to men; they shall obtain  
     This kingdom as their own;  
 The beast before them shall be slain;  
     His power I'll all unthrone:  
 Then men will be wedded to me,  
     My kingdom for to share;  
 But from the vision all must see  
     The way my coming's here:  
 With anger here I must appear,  
     The visions shew you first,  
 The way the wheel did first appear  
     For to bring round the last;  
 So every man may fear my name,  
     My coming for to see,  
 That now do mock my every word;  
     My fire kindled will be  
 To turn on men that do begin  
     To mock as heretofore.  
 In every age this hath been seen;  
     But now the *End* draws near,  
 That I shall turn—my foes shall mourn—  
     My fury fast shall fly;  
 My Kingdom now is hastening on,  
     My Coming it is nigh,  
 That I shall claim this Earth below,  
     And make the Kingdom mine;  
 And those who wish to have it so,  
     To them I shall resign  
 My Kingdom here—they'll see it clear;  
     My saints shall it enjoy.  
 From Daniel's vision you see clear,  
     Whom I must now destroy—  
 Those that begin for to condemn,  
     As they condemn'd at first.—



I ask men if a woman's hand  
 Could in this order burst?  
 From prophecy is said to ye  
 This woman did begin,  
 And told you of the destiny  
 You hitherto have seen:  
 Like Daniel here her ways I'll clear,  
 What you did never know:  
 She told you all what would appear,  
 The truth she plain did shew;  
 More plainer here for to appear  
 Than Daniel's vision seen,  
 Before your view, to prove it true  
 Her prophecies began;  
 Yet you went on in malice strong,  
 As they went on before.—  
 Now to my Bible she is come  
 To prove the truth is there:  
 What she hath said, be not misled,  
 And yet your flames do burn;  
 Then see the wheel beyond your skill,  
 What on your heads must turn;  
 For at the last the whole is plac'd,  
 I tell you to appear;  
 For I'll go on in words more strong—  
 The ANCIENT now is here:  
 That is to thee a mystery;  
 But I shall make it good—  
 It is the SPIRIT I do mean,  
 Where you must all allude.—  
 So I am come in Spirit strong  
 To free you of the Fall;  
 And claim the Kingdom for my own,  
 And so redeem you all,  
 That now will flee, and turn to ME,  
 And judge now what's in store.

Now I have shewed thee from the book of Daniel what the end must be; and from the wheels being filled with fire, how every thing must come round, upon the unbelievers in this age, as it came upon them that went to destroy Daniel, and the children in the furnace; but know these wondrous deliverances did not continue in all ages; yet they stand as a type of the End. And know from Daniel's visions of the beasts rising, fighting, and conquering one the other, perfectly so will nations arise, to fulfil my Gospel; for know, I said there would be wars and rumours of wars to shew the sign of my Coming; and Daniel's visions shew you the same.

For know, the ram, and the he-goat, alluded to kings, who would rise up in fury one against another : And know it is written—*The Vision is for the time of the End*, and what shall be in the last end. Now all these beasts that arose, are the wars and tumults that be in mankind, till I come to bring in everlasting righteousness. These things are begun; these things will go on, till I shall come, like the wheels of fire, to devour and to destroy, and to take the kingdom for my own. Now go to the following prophet, and I will explain further, them both together :

*Hosea i, 2*—The Lord said to Hosea, go take unto thee a wife of whoredoms and children of whoredoms.

*Chapter ii, 2*—Plead with your mother, plead : for she is not my wife, neither am I her husband.

*Ver. 20, 21.*—I will even betroth thee unto me in faithfulness, and thou shalt know the Lord. I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth.

*Chap. iv, 1*—The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

*Ver. 6*—My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee.

*Ver. 9*—There shall be, like people, like priest.

*Chap. vi, 9.*

*Chap. xiv, 9*—Who is wise, and he shall understand these things? prudent, and he shall know them \*?

“ Now I shall answer thee from the prophet, which thou hast pondered through in thy heart, in what manner the prophecies were given to him ; which thou sayest, *in these days*, men would not believe were prophecies from the LORD ; yet, as pro-

\* Although these few verses, or parts of verses, are here introduced, it is expected that the reader will attend to the note in the first page, to read the Bible.

phacies from the LORD, they stand on record. And now I will tell thee why I ordered thee to put thy parables in print of the same likeness—to bring men to their Bibles, and to shew there is no variableness, nor the shadow of turning in ME. For the parable thou hast put in print of the adulterous lady, is like the parables placed by the prophet \*. And now let the worldly wise men answer ME, which appeareth most prudent to their wisdom, to bring a *parable* of an adulterous woman, or to order the prophet to *take* an adulterous woman? But thou sayest in thy heart, it seems to thee more right, to bring the parable of an adulterous woman, than for a man, that was a prophet of the Lord, to be ordered to take one. To this I answer—I ordered the prophet to take a woman of whoredom; but here is a depth beyond thy understanding, when I bring all things to the End: for as a woman of whoredom departs from her husband, so did the Jews depart from ME. But know what is said in *Chap. ii, 2*—She is not my wife, neither am I her husband. Now mark what follows: though she is compared to an adulterous woman, following after every lover; yet know it is said—I will hedge up her way with thorns, so that her lovers shall not come near her. Then in her distress she saith—I will return to my first husband, for then was it better with me, than now. Now I shall ask mankind, what way could I lay out their iniquities and transgressions before them, in departing from ME, than by comparing it to a woman's departing from her husband? And what way could I point out clearer to mankind, that I would receive a people that was wandering from ME, than by ordering the prophet to take a woman that was wandering after other men? But do men vainly imagine, these types and shadows, that were set in the prophets, alluded to their days only? I tell thee, no. Had they alluded to their days only, and not de-

\* See page 89 of the book printed by Mr. Foley, in 1804.

signed for a future day, they would never have been penned to stand upon record. The prophets never understood what they wrote; nor in what manner they would be all fulfilled; nor for what ends they were designed. Now I tell thee, as the prophet was ordered to take a woman of whoredom to be his wife, just so did I take people of whoredom, to call them in by the Gospel. Now consider what the Gentiles were, but a people of whoredom, having no husband: and such were the people that I called in. But know the reason why I ordered the prophet to take to himself a wife of whoredom; because I said the land was filled with whoredom, and they were departing from ME. Now here stands the type of the Gentiles, and the departing of the Jews: For when I called in the people that was filled with whoredom, having no husband, so I cast out them that were my people, professing that I was their husband. But now mark further in the chapter, and I will answer thee what appeareth so puzzling to thy head.—After I had ordered the prophet to take the wife of whoredoms, and the children of whoredoms, because they were departed from me, I said they should cease to have the kingdom of the house of Israel; for I would break the bow of Israel, and no more have mercy upon the house of Israel; but I would have mercy upon the house of Judah. Now come to my Gospel, and see how the Jews were entirely cut off; how the kingdom was taken from them; in what manner they were scattered! The people that were first my own chosen people, as a wife is chosen by her husband, so were the Jews chosen by ME; but see how they were perfectly cast out, by wandering from ME, when I came amongst them. But know, as it was said of the house of Judah, that I would have mercy on them; so it was with many of the Jews, and they were mixed with the Gentiles, which were the people of whoredom, as having no husband; that meaneth, they had no God like the Jews to trust

to, in power to protect them. Here the thoughts of whoredom may go deep : as there is no bond to protect, nor any power to defend ; so it is with an adulterous woman ; and so it is with an adulterous nation, that have no God to look unto for protection, and for direction : this was the state of the Gentiles, when I called them in to be a people, that were not a people ; to be a beloved, that was not a beloved ; for I called them in to be a husband unto them, that they might bear sons and daughters unto ME. Now mark the name I said he should call the son : *Jezreel* ; and I would avenge the blood of Jezreel upon the house of *Jehu*, and would cause to cease the kingdom of the house of Israel. Here thou art stumbled in thy mind. But now remember what Jehu did, after I had anointed him king ; how he departed from ME, and followed the golden calves that were in Bethel : he took no heed to walk in the laws of the Lord God of Israel ; neither departed he from the sins of Jeroboam, which made Israel to sin : then how dost thou marvel, that I said, I would avenge the blood of Jezreel upon the house of Jehu, and take the kingdom from them ? and this befel the Jews ; and in this state they now stand, having no kingdom, nor a nation of their own ; but are a scattered people, while they see an adulterous nation called in to be a people ; and they stand a proverb of my just displeasure—But from their proverb let all men take care, and know what is said *in the end* : though I cast out Israel as a people, and would no more have mercy on them *then* ; yet, I said, the number of Israel should be as the sands of the sea, that could not be measured nor numbered ; and it shall come to pass, that in the place where it is said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the LIVING GOD. Here are mysteries too deep for the learned ; words that no man can understand ; how the children of Judah, and the children of Israel should be gathered together *in one HEAD*. Here thou

hast looked to the remarks of men, whose remarks, as men, I will not condemn; but I will tell thee the remarks that must be made here: *Ephesians* 1. 10—That in the dispensation of the fulness of times he might gather together *in one* all things in Christ; both which are in heaven and which are on earth even in him; ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. Let the eyes of your understanding be enlightened, that ye may know what is the hope of his calling.

Now I shall answer thee of these words. Know the hope of a thing is not the fulfilment of a thing; so if you weigh my Gospel through, you will see from my own words, and from the words of my disciples, they had many things to hope for, that should be fulfilled in their time, that were not then fulfilled. Now mark from the words I told thee to compare with the words of the prophet: in the fulness of times to gather all in one, in Christ, which are in heaven, and which are in earth. Now if all things be gathered together in Christ, that are on earth, let men answer ME, how they must remain for ever in the power of the devil? For know, it is written—the world lieth in the power of the wicked one. But know from my Gospel, the apostles were assured, that that wicked one would be destroyed: And this was the hope they taught men to wait for—the fulness of times. Now I shall tell thee the fulness of times from the apostle's words. Before the foundation of the world, God had chosen man, that he should be holy and without blame before him, in love: We through the Spirit wait for the hope of righteousness by faith. Then let men observe, though they had received the power of the Holy Ghost, they had not that perfection they were looking for—the powers of darkness were still pursuing them. So if men would open their eyes, and get understanding, they would see the ANCIENT OF DAYS must come, to make

that perfection in man, that he ordained before the foundation of the world ; then cometh the fulfilment of the prophet's words—the children of Israel shall be as the sands of the sea, that cannot be numbered ; and the place where it was said, ye are not of my people, there shall it be said, ye are the sons of the LIVING GOD. Now mark the Law and the Gospel together ; what was spoken by the prophets, and what was spoken by the apostles ; then first come to the Gentiles : they were not my people, as the children of Israel were ; yet the children of Israel were turned out, and the Gentiles were taken in. Now mark what is said by the apostle : If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead ? Hear these words, ye men of learning, and ye that boast of your understanding : doth not my Bible affirm, that the fulfilment thereof is called the restoration of the Jews ? But what restoration doth that mean ? Not a Jew outwardly by form or name ; but a Jew inwardly by faith : and know by faith the promise was made to Abraham, Isaac, and Jacob. Now when that promise is fulfilled, and my Gospel is fulfilled, know it is said—a LIFE *from the dead* : then if it be a life from the dead ; that is, the restoration of faith ; know, by faith they must be restored from that death, which was pronounced on man in the Fall ; and renewed by the POWER of GOD, who is able to make you whole, through the death of his Son. Mark further the apostle's words : Blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved ; as it is written—there shall come out of Zion the Deliverer. Now let men look deep and tell me, what that Deliverer means ? Is it God, or is it man, that shall turn away ungodliness from Jacob ? O, ye blind guides, read your Bibles, and weigh them together ; and know, that Israel shall be saved in the day of my power ;

that are the Israels by faith, as Abraham was ; and then shall all the wild olive branches be cut off, through unbelief. For he that is planted in as a true branch, must be planted into the vine ; that is, in Christ, for redemption : For that is the Israel that shall be saved, when I come to bring in my Kingdom ; and then, I tell you, the children of Israel, which are the children of faith, will be as the sands on the sea shore, which cannot be measured. Who can measure the depth of faith ? Who could measure Abraham's faith, when he offered up his son Isaac ? Who could measure the faith of the Jews, when they were cast into the fiery furnace ? Or who could measure Daniel's faith ? Who could measure the faith of the apostles ? And who can now measure the faith of believers ? And who can number all the proofs they have for their faith ? Yet, all these things are but shadows, to what the substance is hastening on. And now mark deep, all ye professors, how few amongst these believers are judged by you to be the true Israel of God ! I tell you none. Are they not looked upon as madmen and fools ? therefore I tell you all, you will see the time hastening on, that it will be allowed by all men, in the place where you have said unto them—they are not my people, there shall it be said unto them, ye are the sons of the LIVING GOD ! Now I shall call you back to the apostles : they were judged as madmen and fools, as ye are now ; and yet know, their names on record stand, as the sons of the LIVING GOD, by their faith in the Gospel. So the shadow began by them ; but now it is time the substance must come ; that the children of Judah, and the children of Israel, must be gathered together in one HEAD. For I now tell thee, of all nations, kindreds, and people, those that are not gathered together, as branches to be planted into the vine, will be cut off ; but those that are of the true Israel of God, relying on his promises by faith, are the people that will now be preserved :



for I now tell thee, the restoration of the Jews doth not so much allude to the Jews, that they all will be converted and brought in, as it alludes to the restoration of faith. Know that faith is a gift of God ; and by faith are ye saved, and that not of yourselves ; and it was by faith Abraham obtained the promise. Now tell me, since my Gospel was established by faith, and my apostles were destroyed, when hast here been that strong faith in man, that was recorded in the Scriptures, of the faith of these Jews whose names I have mentioned, besides Moses and Aaron, Joshua and Caleb, and all the righteous kings that reigned of the Jews, where is their faith seen now amongst mankind at this day ? And where is the faith amongst professors that my Bible will ever be fulfilled ; that I shall destroy all the works of the devil, and bring in my kingdom of peace ? This faith is dead in man : yet this faith I must restore to man, to have the faith of the faithful, that what I have said I will accomplish ; then I must restore to the Gentiles the faith that was once in the Jews, that I shall do marvellous things amongst them. Now this shadow of faith is already begun ; and I tell thee, it shall hasten on, till I have finished my work in righteousness. And now I shall come to the adulterous nation, whom I told thee I took in as my people, when the Jews were cast out ; but let them know, though I have taken them in, as a man takes an adulterous woman for his wife ; yet, if they will now depart from me, and will not rest on my Promises, nor rely upon my Words, but follow after other lovers, and put their trust in men ; let them see if men will deliver them ; for then I will say, I am not their husband ; for if the natural branches were cut off, let the wild olive fear : and now I tell thee, as a wild olive must all these be, that rely on my Gospel, believing I died for the transgression of the Fall, and yet are denying the justice of my Decrees, the truth of my Words, the Promises that are left on record, and that I died to destroy the works of the devil, by which he his

working daily in man. Now mark, from this chapter, *Hos. ii. 18.* I will hedge up her way with thorns; then she returneth unto her husband; and then is the time that I make the covenant with her, with the beasts of the field, and the fowls of heaven, and with the creeping things of the ground: I will break the bow, the sword, and the battle, out of the earth, and will make them to lie down safely.

Now mark from this chapter, what promises are made to man; but when werethese ever fulfilled? In thy heart thou sayest never; and all mankind must own the same. There never was a time when every lover of pleasure in this world, that men delighted in, who were wanderers from me, that their pleasures were so hedged up, that they could not come near them; but now I tell thee, I shall go on to hedge up the way so with thorns, that they who will not turn unto ME shall be compassed round on every side with seas of sorrow, and seas of grief; but they that turn unto ME, I will speak comfortably unto them; for now is the time, that I will go on till I have broken the bow and the sword out of the earth, and all my people shall lie down in safety: For now I will hear the heavens—a meaning thou dost not understand; neither is it understood by any man, that I shall hear the saints, and the martyrs, and all the just that have suffered persecution for my sake: now I will hear them that are in the heavens; and they shall hear the earth; that meaneth, they shall hear the desires and the petitions of those that are on the earth; and they that are united in one spirit; and I the LORD will hear and answer; and I will be their God, and they shall be my people, that are now looking to ME for salvation, and for redemption, to be redeemed from all the power of death, hell, and sin. Now weigh these two chapters with the prophecy of Daniel, and the chapters I told thee to mention of the apostles; then see the explanation, and judge for yourselves, ye men of learning. Now

Now come to the third chapter. *Hos.* After the decrees were past upon the children of Israel, that they should abide without a king, and without a prince, then they should return to seek the Lord their God, and David their king; and should fear the Lord and his goodness, in the latter days. Now mark, they have been without a king, and without a prince; but what David have they to seek after as a king for them, unless they look unto ME, who said, I was the ROOT and OFFSPRING of DAVID, whose government should be on my shoulders? Then now look unto ME to be your king; for the latter days are come: and I have a controversy with the inhabitants of the land; for I ask them what truth, or what mercy there is in man? And now the knowledge of God is despised in your land: I have called, and no man answered; yea, I have held a controversy with man, by my SPIRIT; I have warned, I have invited, I have threatened; then now judge for yourselves, from the chapter, what must befall you. If ye reject knowledge, I will reject you: for my people perish for want of knowledge; and knowledge is despised amongst you. Ye ask counsel of stocks and stuff; but what counsel can they give you? O ye blind leaders of the blind, will ye say these threatenings were to the Jews, because they rejected the knowledge that I gave to my prophets? Then judge for yourselves, if ye have not rejected the same? Then now judge from your own laws—Do not your own laws stand from one century to another? Will ye say that a man shall be hanged for murder in the year that is past, and not in the present? You will answer, No; the law is established for a continuance to them that break it; and so stands my Bible for Jews and Gentiles. And now mark through my Bible: when did I bring any judgment on the Jews without warning them before? And doth not Nineveh stand in judgment against them? and the same against this generation? Mark *Hos.* xii. 3—He

took his brother by the heel in the womb ; and by his strength he had power with God ; yea, he had power over the angel, and prevailed. I shall first answer the words, that thou hast pondered in thy heart : the Lord hath a controversy with Judah, and will punish Jacob according to his ways. Here are words that seem puzzling to thee—why I should punish Jacob according to his doings, and in the following verse, say—He had power with God ; yea, he had power over the angel. These words are not understood ; no more by the learned, than they are by thee. Now I shall answer thee : He took his brother by the heel in the womb, and by his strength he had power with God. In this Jacob sinned not ; yet the mystery of Jacob there lies deep ; for as he took his brother by the heel in the womb, and after that gained the blessing of his father, and prevailed with the angel to defend him, and to know who he was, when he was going to meet his brother Esau ; so, I tell thee, in the womb of providence, men must take hold of the promise that was made to them ; then like Jacob they will have power with God to prevail ; for the honour of God is to fulfil his word. Here Jacob prevailed as the shadow, when he took hold of his brother's heel ; but know what followed after, when he robbed him of his birthright. Here thou sayest the mystery is great ; though I have already told thee, Esau stands but a type of the devil ; therefore have I said—Jacob have I loved, and Esau have I hated, before they were born ; and know, I told thee, Esau was before Jacob, *so Satan fell before man was created* : and here cometh the depth of the womb of providence ! But now I know thy heart is pondering—which way did man take hold on Satan's heel, as Jacob did of Esau's. Thou sayest, if it alludes to the beginning, man seemed rather to take hold of the heel of Christ, than of Satan ; as he cast no blame on Satan in the Fall, but on the Lord, and on the woman ; and

thereby, as Jacob robbed Esau of his birthright, so man robbed God of his honour : thus it appeareth to thee, that the meaning of it alludes to the Fall—

Here is the pondering thoughts of thee,  
And now the twain let all men see :  
Just as the two did first appear,  
Thy pondering thoughts that way I'll clear;  
It was a folly first in man,  
'To bruise my heel he did begin ;  
But now, I know, thou dost ponder more,  
The way that Esau I compar'd,  
Never to stand a type of ME,  
But 'twas of Satan I did say.  
Then sure thy thoughts cannot be right,  
To bring the mysteries all to light ;  
But to thy thoughts I'll answer here,  
The heel of Satan did appear,  
In every footstep he did come,  
Thinking to break the bliss of man,  
And so the woman he betray'd ;  
As Esau in the womb was laid,  
I say, with Jacob to appear,  
The Woman he did strong ensnare,  
You know, to tempt her at the first,  
And so the Man with her did burst ;  
Then you may say he took his heel,  
And held with her.—The mystery still,  
I tell you all, lies deep behind,  
The way that I shall place the twain,  
Jacob and Esau to appear :  
I hate the first, 'twas said before ;  
But yet the second I did love.  
Now from the type I this shall prove :  
Like the beginning were the two—  
Satan the *first* before my view,  
And Man the *second* he did come,  
Whom I had plac'd in my own form ;  
Then now from Jacob, all may see  
His brother's heel, 'tis said to be,  
That he took hold of in the womb ;  
And here's the type I'll bring to man.  
But now to bring the mystery round,  
There is no way it can be found,  
To make the mystery out now clear,  
But from the brazen serpent there,  
'That I did Moses so command,  
For men to look and heal their wounds :  
Then from the brazen serpent see  
How with the serpent did agree  
The perfect likeness of the first,  
For to be heal'd, as man was cast.  
For by the serpent you do say,  
His subtle arts did her betray ;

She look'd on him, and pluck'd the fruit,  
 As he was tempting near the root,  
 That was of knowledge for to know—  
 That way the Woman found her blow;  
 That is, I mean the sting at first:  
 And like a serpent I was plac'd,  
 I say, to heal the sting the same.  
 Now mark the likeness how it came;  
 And from the likeness all may see  
 The way that Man took hold of ME,  
 When Satan twisted in such form,  
 To say—as Gods they should become.  
 So here the man took hold of ME,  
 When Satan twisted round the tree,  
 To say as gods they should become—  
 You all know where he cast the blame:  
 Yet this was never man's design,  
 To free the serpent at that time;  
 Because by ignorance all was done;  
 Then to the Woman all must come—  
 'Twas she that cast it on his head;  
 And so the serpent she betray'd,  
 As he betray'd her at the first.  
 Now mark the likeness, how 'tis plac'd:  
 It was not Jacob did go through,  
 By his *own strength*, you well do know,  
 Ever to rob his brother there.  
 No; 'twas his mother did appear,  
 I tell you all, the thing to form;  
 The way she wish'd to bless her son,  
 You all do know, she did contrive:  
 Her husband she did then deceive,  
 And so her elder son the same—  
 And now I know thy heart's inflam'd;  
 For thou art puzzl'd more and more—  
 The other son she could not bear:  
 And as the children were her own,  
 Thou sayest the mother must be wrong.  
 And wrong indeed she sure must be,  
 Had not the type been set by ME,  
 To shew the mystery of the Fall,  
 The way the Woman plac'd the whole:  
 For Satan did to her appear,  
 Just like a child, in love to her,  
 Which he pretended at the first;  
 But soon her anger it did burst,  
 And yet her love was still for man—  
 She never did him there condemn;  
 Nor yet her Maker, at that time;  
 But on the Serpent was her mind  
 To cast the whole, the Man to free,  
 And own'd the fruit was pluck'd by she;  
 Because the serpent her betray'd,  
 And so she cast it on his head,

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Which broke his power then from man :  
 Though he, like Esau, still went on,  
 To have his princes to appear ;  
 But now his end is drawing near.  
 Now all thy pondering thoughts I see :  
 Which way can Satan ever be  
 Compar'd to Esau, as a child ?  
 I know, therein thy mind is foil'd ;  
 But I shall tell thee how 'tis so :  
 She pluck'd the evil fruit, you know,  
 And then, thou know'st, she bore a son,  
 That full of evil he did come ;  
 Then Esau might with him compare—  
 Discern the shadow, how 'twas there ;  
 'The way at first the whole did spring,  
 ('Twas from the Fall it did begin)  
 To place the likeness of the child ;  
 Because the Woman so was foil'd—  
 And so the first born it was cast.  
 But mark the Promise how 'twas plac'd  
 From Abraham's Seed, to clear the whole ;  
 'Tis there the type stands deep for all.  
 But had it come another way,  
 No likeness in it there could lay,  
 To bring the mystery to the Fall.  
 But now look deep, I tell you all,  
 And see how Jacob did begin,  
 When in the womb the whole was seen :  
 He took his brother by the heel.  
 With God and man, I tell you still,  
 The type of Jacob there stands deep :  
 When Satan to the Woman crept,  
 So much like ME for to appear,  
 In words that she could never clear ;  
 Then sure of man, you all must see,  
 Mistaken took my heel that way.  
 But now to answer I'll go on :  
 He took my heel, to have ME come,  
 I say, for to be bruise'd at first ;  
 But know the Promise how 'twas plac'd  
 For to be cast on Satan's head,  
 For to be bruise'd, as I have said ;  
 Then there the Promise let him hold.  
 Know, from the likeness, what is told,  
 The way the shadow I've plac'd there ;  
 'Then so the substance must appear ;  
 And yet, thine eyes, thou canst not see  
 How Jacob took the heel of ME,  
 'The way that Esau I compare.  
 A mystery thou canst never clear ;  
 But I shall surely clear the whole,  
 And prove the truth from Adam's Fall ;  
 That first he took the heel of ME—  
 Thou say'st, can I the Esau be ?

But I do answer—'twas not so :  
 And yet the likeness, thou dost know,  
 I told thee how 'twas plac'd before :  
 And know how man did place ME here  
 Worse than an Esau to become—  
 That way my heel was bruise'd by man.  
 Then now from Jacob thou may'st see  
 The mystery deep, that puzzled thee,  
 Why Jacob I should punish here;  
 And now the mystery I'll make clear,  
 Which no man living can discern,  
 The way nor manner I do warn,  
 Before I've made the mystery plain :  
 MY HEEL was took by sinful men,  
 For to be nail'd unto the tree—  
 An Esau first they made of ME,  
 Which came from Adam at the first;  
 The way the fault by him was cast.  
 But now the Esau I shall clear,  
 The way that I the whole compare ;  
 'Though Jacob did the blessing gain,  
 But mark what follow'd to remain—  
 The way that Esau did pursue :  
 So Jacob felt, and fear'd his blow,  
 When Esau's anger did begin—  
 Thou know'st how Jacob fled from him,  
 And how he fear'd for to return  
 To see his brother, it is known,  
 Before the angel did appear.  
 Now Jacob's wrestling I shall clear,  
 The way he wrestled first with ME :  
 He from his brother first did flee,  
 And then from Laban fled the same,  
 And wrestled for to know my Name.  
 So here's a type stands deep for man,  
 The way that Jacob did go on :  
 But now from Esau you may see,  
 His grandeur great appear'd to be.  
 These are but shadows plac'd in man,  
 To see the end, how all must come ;  
 But if the shadow I compare,  
 It is like Jacob, I say, here,  
 That all my Promise was at first :  
 Like Jacob did their sorrows burst,  
 On ME and my disciples come,  
 While Esau's grandeur still went on,  
 I tell you, in the sons of men,  
 Till I began to cut their reign.  
 But, from thy pondering thoughts, I see  
 I cannot clear the mystery,  
 In every step to clear the whole,  
 To bring the Jacob to myself,  
 And make the Esau to appear  
 The perfect type of Satan here.



Now I'll begin to make it plain,  
 And shew the mystery of the twain :  
 A double mystery must appear,  
 I say, to make the likeness clear,  
 And bring it round to God and man ;  
 For there, I say, the type must stand.  
 So if by man I first go through,  
 I'm plac'd like Esau ; all do know  
 The way I'm hated here by man ;  
 As Adam first did cast the blame,  
 And so that way he took my heel :  
 The type, like Esau, *I must feel*,  
 Or there's no way to bring it round,  
 The way that justice can be crown'd,  
 That I in justice must be clear :  
 And mark how Jacob did appear  
 To suffer first from Esau's hand ;  
 So I did suffer first for man ;  
 And so like Jacob I did flee ;  
 Though Esau's curse was laid on ME,  
 I tell you, by the sons of men ;  
 And to this day it doth remain,  
 That sure like Esau I was cast :  
 And by the Jews, that way I'm plac'd,  
 For to be curst by God and man,  
 If that their faith you now discern.  
 Now this, thou say'st, thou'st clearly see,  
 The way that Esau's plac'd in ME,  
 For to be judged now by man :  
 Thou see'st the shadow it is strong,  
 The way that I am placed here,  
 Perfect like Esau to appear :  
 And so that way they took my heel ;  
 And so my anger they did feel,  
 And all my punishment did bear,  
 As man that way did place ME here.  
 But now the mystery I'll bring round,  
 How the true Jacobs shall be found ;  
 For in the womb, when at the first,  
 I knew the serpent, how he'd burst,  
 Unto the Woman to appear,  
 To break the words were given there :  
 But I was then close to his heel  
 That he hereafter it should feel :  
 Though man, like Jacob, first did fly,  
 He felt the rage, and it was nigh,  
 An Esau's malice to pursue :  
 And Cain, thou know'st, that way did go,  
 While man like Jacob did become,  
 To feel the angry rage of him.  
 But now the mystery for to clear :  
 Though man as Esau plac'd ME here,  
 They'll find, as Jacob did come,  
 I say, to intercede for man ;

'Tis I've the power with my God,  
 Though first I felt an Esau's rod,  
 And with him they did place ME here—  
 See how the shadow doth appear,  
 And how the shadow stands in man :  
 You see how Jacob's sons went on,  
 And how their father they provok'd  
 To bring on them an awful stroke,  
 Which from his dying words you see,  
 How he did curse their cruelty.  
 So I may say the same of man :  
 The shadow you do not discern,  
 No more than David to appear,  
 In every thing for to compare,  
 The perfect likeness here of ME.  
 But thy weak head, I plain do see,  
 Cannot discern how 'tis brought round,  
 Though I have shew'd in every sound  
 The way I'm liken'd to the two—  
 Jacob and Esau, all do know,  
 But now I'll make the words more clear ;  
 I know thy senses are drown'd here,  
 So I shall place it to the first,  
 When the creation it did burst :  
 Satan, thou know'st, did first appear,  
 When my command was given there ;  
 Unto the Woman he did come,  
 Her happiness for to unthrone ;  
 Then I, like Jacob, close behind,  
 And from her words, a way did find  
 To gain a blessing then for Man :  
 Then to his heel I close must come ;  
 And from the Promise, all must see  
 The way like Jacob I must be :  
 And so like Jacob to appear,  
 An Esau's malice first to bear ;  
 And so his malice did go on  
 Till to destroy my Life they came.  
 But I was plac'd as Esau there,  
*When I was cast*, let man see clear :  
 And so like Jacob plac'd the same,  
 To those that lov'd, and fear'd my Name.  
 So here's the shadow of the Fall :  
 When the creation I did call,  
 I gave the Promise great to Man,  
 And said, I'd made him in my form.  
 But see how Satan did appear,  
 For to destroy the happy pair,  
 Had not mine hand been close behind  
 To intercede for Man ;  
 And by her words I was confin'd  
 Like Jacob for to come,  
 First to go through, you all do know,  
 Like Jacob to appear ;

Because my sons they then did come,  
 That I the grief should share:  
 On ME 'twas cast; see how 'twas plac'd,  
 And what I first went through;  
 But now discern, ye fallen race,  
 The way I have plac'd the two.  
 Then now I'll come to Abraham:  
 I made the Promise there—  
 In Isaac should the earth be bless'd  
 And all the families here;  
 From Isaac see the type to be,  
 That I plac'd of the first,  
 Jacob and Esau, you do see,  
 And now the end must burst,  
 Like Jacobs here for to appear  
 And intercede with God:  
 But it is I who dwell on high—  
 The power, it must be know'd,  
 Must be in ME, the end to see;  
 The strength is not in Man.  
 So from the Fall discern it all,  
 The way I've led you on.  
 But I'll end here and say no more;  
 Read back the line are penn'd;  
 See how your judgment will appear,  
 And then I'll place the end.  
 For puzzling first thy mind did burst,  
 And so I led thee on:  
 It is to see what is in thee,  
 I brought this round to man  
 In such a form—you don't discern;  
 But draw your judgment here,  
 And now observe how I do warn,  
 Before I make it clear.”—

“Now, Joanna, I shall answer thee. To try your judgment, I ordered you to draw it; as thou judgedst in thy heart I had brought it round by too long an explanation, that I might have brought round in a short compass; perfectly so are men by thy writings; for I tell thee, there are many who judge the sense can be brought round in a smaller compass. But now I shall come to reason: as objections kept rising in thy heart, so I know they will arise in many, if every mystery is not worked round and cleared up, which cannot be in a small compass. Now I shall come to the verse that puzzled thee at first:—I will punish Jacob according to his ways; according to his doings will I recompense him. Here are words thou dost not understand. I shall bring Jacob to the

spiritual sense, according as I have placed it in myself, and according to the ways that I laid my plan in the creation : I was punished for the transgression of man ; according to my doings will my recompence be. Now recompence you may place two ways ; for evil, or for good. If a man does evil, you may recompence that evil on his head ; if he does good, you may recompence that good on his head. Now I shall make it more clear to thy understanding, by a reward—as it is written, I shall reward every man according to his works. Then there must be a reward of evil, as well as a reward of good : so that according to a man's doings, his reward cometh the same, as a recompence. Then mark what followeth : If a recompence followeth Jacob for good, he cannot be blamed in the following verses—for taking his brother by the heel ; and by his strength having power with God. But where is the man by strength, as a mere man, can have power with God ? I tell thee no man. He may have power to intercede with God, by a strong faith in prayer ; and he may hold God to his promise, as Jacob held the angel : this by strength of faith and prayer may be done by man ; yet still, like Jacob, he is but halt ; and not receiving immediately what he hath been wrestling for, like Jacob goeth lame. So that, as a man, he hath not the power with God, as it is described by Jacob ; therefore the power must be, as I have told thee, in the spiritual Jacob, to wrestle with God and prevail for man. Now as I have told thee I was punished for man's transgression ; but know what my doings were, for the glory of God, and the good of mankind ; I gave my Life for Men, that they might take hold of the promise, as I took hold of the Woman's words. But do not ponder in thy heart, that as I took hold of her words to cast the blame on Satan's head, that I must call him a brother, as Jacob called Esau. I tell thee, No ; these things only stand for types and shadows, to shew.

from Jacob and Esau, what the end must be to those Jacobs that have my Spirit; for though man is persecuted by the devil, as Jacob was by Esau; yet know the blessing rested upon Jacob, and that blessing must rest upon Jacob in the end; but as I was punished for the transgression of man, so is man punished for his own transgression; and the very men that were like Jacob, felt their persecution, and punishment, from those that were like Esau. And how can I free the punishment of man in this world, as long as they lay their blame upon me? For I tell thee, the blame of the Fall is laid upon me to this day. And now I tell thee by my Gospel, though they allow that the Lord laid on me the burden of all; yet the condemnation of the Fall they do not allow is to be removed by my Death. Though I have so clearly explained it to them, and my Bible stands plain before them; yet I tell thee, there are many who judge they are wrestling Jacobs by prayer, and think they shall be prevailing Israels; but I now tell them all, as I was punished for the transgression of man, so will they be punished now for their unbelief, as the Jews of old were; for though the Jews had power with God, and many of them as great as Jacob; (look to Daniel, and those in the fiery furnace) yet those Jacobs did not continue after, though they were of Jacob's seed; yet as men they departed from Jacob, as his sons departed from him; therefore the seed of Jacob are punished on the one hand: for though their voice is like Jacob's, by a profession of words, yet their conduct is like Esau; and so they go on to cheat their father with words, as Jacob did. But thou sayest in thine heart—then herein is Jacob condemned: I tell thee, No; comparing the likeness is not condemning the substance. But I knew thy thoughts: thou sayest, when I condemned the grain of wheat, that I compared to man, I condemned man also; to this I answer, I compared myself to the serpent; and so I have compared myself to Esau, as men have compared me to them

both ; but does this argue from the comparison, that I have compared myself so, as suffering all these reproaches of men (by the unbounded love I had for men, to come down and die for their transgressions) that I am like the serpent, tainted with all his vices, with all his evils and cruelty ? If so, I would never have shewed my love to bear this reproach, to be so likened by man ; and yet, by my love, I stand on record in this perfect likeness, by the Jews, and by thousands of professed christians ; and like Esau am I judged by man, whom the Lord hates : this I have told thee, is what I am likened to by man ; and by my submission the likeness appeareth ; but shall I rest here ? I tell thee, No : My voice is like Jacob's ; and my fury shall be like Esau's, to destroy those that now go on to rob ME of MY HONOUR, that is now due to my NAME. Satan's malice pursued ME like Esau's with much fury, to seek my life : and now I say, with much more fury will I go on to seek his destruction. Therefore the type stands deep in Jacob—Thy voice is like Jacob's : and thy feeling like Esau's : and so my voice shall be like the voice of a God ; and my fury shall be like the fury of Satan, who entered Judas to betray ME, and worked strong in the people to crucify ME, and preferred the murderer before ME. But now let the murderer fear ; for my anger and indignation shall arise like Herod's, who destroyed the children when he was mocked by the wise men. Now all these things will I recompense back on his head ; for as I and my followers have been mocked like Jacob, and persecuted like Jacob ; now my voice shall be like Jacob's ; and they shall feel that my power is like Esau's. For know, Jacob after he had put on the form of Esau, he felt the wrath of Esau : so when I put on the FORM OF MAN, I felt the wrath of man ; I felt the persecution of man, I felt the persecution of devils, while I had that form with ME to appear to man, in the likeness of fallen man. Thus I suffered like Jacob, and was compared to Esau ; but

now they shall find my VOICE as a GOD, and my fury against mine enemies, as the fury of Satan was against ME and my followers. Here they shall find ME the spiritual Jacob, whose ways, by man, have been judged like Esau's : and like Esau's fury will I appear, unless men, like Jacob, will fall before ME. Now let all men consider where the type of Jacob and Esau stood, and from whom they sprang : from Isaac, to whom the promise was made—that in Isaac all the families of the earth should be blessed. Then to fulfil that promise, know the shadow stood in Jacob ; but the power and the substance must be in ME ; therefore I shall come, as I have told thee, with power and voice as a GOD, but with the anger and fury to recompense to every man, like the fury of the devil, and like the fury of man, that worked against ME. Now weigh these words with Daniel's wheels that were as fire ; then know these wheels must come round ; and so I tell thee all this shall come round, to reward every one according to his works. For now will I perform the oath, that I swore unto Abraham, Isaac, and Jacob ; it shall rest on the heads of the Jacobs that now lay hold of the PROMISE, and rely on the Woman's words, as Jacob relied on Rebecca's ; for there stands the PROMISE in the beginning that men must now rely upon. Here I have shewed thee the mystery of the chapter that appeared so puzzling to thee, how the verses could be joined together ; and yet, I tell thee, they are joined together, both spiritual and temporal. And now I tell thee, I have a controversy with Judah. Now mark what Judah was to be, from his father's dying words : his hand to be in the neck of his enemies, and his father's children to bow down before him : for the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be. This I have explained to thee already ; then marvel not, the controversy must be with Judah ; for where is the Judah, or where is the man,

that hath any knowledge of my coming, or the fulfilment of my Bible? And where is the man who can explain my Bible, before I come in the Spirit to explain it, and reveal the mysteries that are concealed from man? Therefore I tell thee I must have a controversy with men, that are like Judah; for ye are not all like Joseph, who believed in me from the first. Now mark from Judah; he interfered for Joseph, that he might not be slain. But thou sayest in thy heart, Reuben was better than Judah; but now thou hast seen what Reuben did, and what his father said of him; therefore thou must mark from Judah, he did not know the design of his brother; therefore he interceded to save Joseph's life. But thou must mark further of Judah, how he acknowledged his own guilt concerning his daughter-in-law: there is a mystery beyond thy thoughts, or the thoughts of any. As all things stand for types and shadows; so the type of Judah stands deep there; but I do not tell thee it is Judah, as that man, that the controversy is designed for in the end; but to them that are like Judah. And now I will tell thee what likeness there must be of Judah; he interceded for his brother, that he might not be destroyed; and by selling him, left him to the protection of heaven, that if his dreams were true, he knew he was in the hand of providence to have them fulfilled; therefore he acted with more wisdom than Reuben. Thou enquirest how? To this I answer; after they had told their minds that they meant to destroy Joseph, and to kill him, how could they ever be reconciled to their father, or one to the other after the thing was made known? Was there not room for further evils, and cause for murder one with the other, if he had went to his father and told their designs? Thus I have shewed thee, Judah's wisdom was greater than Reuben's, to commit his brother to the protection of heaven; for here he had a free scope for the fulfilment of his dreams; and this was brought round by



the wisdom of Judah, through the power and wisdom of a God, who worked in Judah's heart, in this manner to interfere. And now I will tell thee of all the Judahs : they will act like him, to give a fair trial to the visitation of the Lord, as Judah gave a fair trial for his brother Joseph ; but mark further of Judah : when he was convinced by his daughter-in-law of his own error, he said, she was more righteous than he : and thus the Judahs will be convinced, when the whole truth is laid before them, as she laid before him the signet, bracelets, and staff. Here I have shewed thee of Judah, the shadow of mankind ; therefore his father prophesied of Judah, the sceptre should not depart from him : and now I tell thee, the sceptre cannot depart from those who act like him, to hold a controversy till the truth is laid before them, and then to acknowledge the truth, as Judah did. Then now let men learn wisdom from Judah ; and let them weigh the whole together, and judge deep from the type of Judah ; and let them mark how the things stand one after the other concerning him. And now remember what is said to Esdras : " It is for thee, and such as be like thee \* : " so it is for Judah, and such as be like him ; but I do not mean as to his vices ; I mean his virtue in owning the truth ; for when the things were brought before him, he confessed every truth, and laid the blame to himself : so let men do likewise. But I know the pondering of thy heart—If things go deep for types, there is a type thou canst not fathom ; yet I tell thee, one way or other, thou wilt see thy pondering thoughts to be clear ; so leave them off for the present : it is not right for thee to know, which way thy thoughts are true ; yet I tell thee, one way or the other, they are true. But here I have shewed mankind, how the sceptre shall not depart from those that act like Judah, though his hand may be in the neck of his enemies. Now remember, from

\* Esdras viii. 62.

my Gospel, how the Jews were convinced, that acted like Judah, to look into the truth of my Gospel. And now, I tell thee, it will be the same to those that look into every truth; therefore I have ordered thee to hold a controversy with man, to see who are the Judahs that will own the truth, as Judah did; for there shall the gathering of the people be. As I have already explained the chapter, I shall go no further in that explanation. But now mark *Hosea* xiv. 5—I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. *Joel* i. 2—Hear this, ye old men: *chap.* ii. 28—I will pour out my Spirit upon all flesh: *Chap.* iii. 20, 21—But Judah shall dwell for ever, and Jerusalem from generation to generation; for I will cleanse their blood that I have not cleansed. Now mark these words, ye men of learning, and all ye that boast of wisdom: Hath this been in your days, or even in the days of your fathers? I tell you, No. Are my blessings like the dews upon Israel? Are their branches spread forth as the beauty of the olive trees? Is my Spirit poured out upon all flesh? Are these things fulfilled, that are spoken of by the prophet? I tell you, No. But mark the judgments that come before, and the promises that follow after: then know, all ye nations, kindreds, and people, these things must come to pass: then see the sign placed by the prophet—Your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions. These things I have explained to thee already; yet once more I warn the nations—the signs are before you; the warning is given; and ye see the tumults of war in all nations; then are ye not ready to beat your plough-shares into swords, and your pruning hooks into spears? Are not the weak ready to say they are strong? Discern all these things, how they stand together; then discern the judgments before you, if ye will not know that I am the Lord: but ye shall know

that I am the Lord dwelling in ZION : and when ye thus know and confess, then shall my judgments be turned into blessings ; for the mountains shall drop down new wine ; the hills shall flow with milk, and the rivers of Judah shall flow with waters ; for now I will cleanse the blood that is not cleansed ; and turn a pure language upon every nation, when I have executed my judgments for the sins of the people. But will ye answer ME, my promises are all fulfilled, and the blood of all is cleansed ? Thou sayest in thy heart, no man can answer thus : then I answer—I have said it, and I will fulfil it. I have not withheld my judgments upon the Jews ; neither will I withhold my judgments now from any hardened and stiffnecked people, that will not turn unto ME.

*Amos iii. 2.—Chap. v. 10.—Chap. vi. 12.—Chap. ix. 9, 14, 15.*

“ Now I shall answer thee, from these chapters. I said of the Jews,—You only have I known, of all the families of the earth ; therefore I will punish you, for all your iniquities. Now these were my threatenings to the Jews, as I had done more for them than for other nations ; and I had destroyed other nations for their sake ; and I had shewed my signs and wonders amongst them ; yet they still went on to provoke me to anger. Now see through my Bible, what my threatening judgments were to the Jews for their stubbornness and idolatry ; and what a proverb they now stand before you ; though I said, they were the only people whom I knew ; but mark for what crimes they were threatened, and for what crimes they were punished : they despised the prophets, and would none of my reproof ; and when I came amongst them they despised ME the same, though I worked so many miracles before them. But mark the following words : Can two walk together, except they be agreed ? Now mark the Jews ; they could not agree with MY SPIRIT in the prophets ; then how could they agree to walk with ME,

when I came amongst them? And yet they professed to build the tombs of the prophets, and garnish the sepulchres of the righteous; *and said, if they had been in their days, they would not have been partakers with them in the blood of the prophets*; but know my answer: Ye are the children of them that killed the prophets. For as they before despised my visitation to the prophets, so they despised my visitation to them. And now I say the same to this present generation: they are blaming my murderers, and my mockers, and despisers; the very same things ye are now guilty of! For as I said of the Jews, I now say of you—Can two walk together except they be agreed? Can you walk with ME in my Gospel, and not walk with ME in MY SPIRIT? In what manner have ye agreed with ME, to suffer shame and reproach for your sakes; to be mocked and despised for your sakes; to die on the Cross for your sakes, and be rejected of men?—Will ye agree with ME in all these things, and not agree with ME to come again in my FATHER'S GLORY? Then now I ask mankind, how ye will walk with ME, if ye will not agree with ME, to have my adversary destroyed? to have my Name run and be glorified? to have the *Cross* become MY CROWN? That where I suffered shame and reproach for man here upon earth, I may receive Glory, Honour, Praise, and Power, to be given unto my NAME by all the sons of men below? that I may see the travail of my soul and be satisfied with the sons of men, to shew my love was not in vain? Thus ye must agree with ME, in all the records of my power and glory here below, as well as my sufferings and shame below, if ye will walk with ME. Now I tell ye, if ye agree with ME, ye must agree with me in the creation, of bruising of Satan's head, who is your adversary and mine; as well as to agree with me, that I was the son of GOD, and had my heel bruised for that purpose. This must be your agree-

ment with ME, if ye will walk with ME : and as it is written—the day of vengeance was in my heart, when I suffered for men ; so ye must agree with ME to have the same in your own hearts, if ye will walk with ME, to have GOD to be all in all ! This must be your agreement with ME, to all that is written in the Bible concerning ME ; or how can ye say, that ye walk with ME, when ye will not agree with ME ; but sooner make your agreement with hell, that his kingdom may stand for ever ; and deny every scripture of truth that is spoken, of the kingdom's being mine, when I come to claim it for my own ; to ask and receive my full demands ? then your agreement must be the same, if ye will walk with ME. And now I have warned you by my SPIRIT, and by the prophecies that I have laid open before you, that MY KINGDOM is at hand. Now will a lion roar in the forest when he hath no prey ? and will Satan roar so much in the hearts of men, when he hath no prey in them ? I tell you, no : Satan is roaring in the hearts of men, that he may make a prey of them ; he is crying out in the den like a lion that hath taken a prey ; but would this be his cry if he could take nothing ? I tell ye, no, ye sons of men : See his roaring and crying in the Jews, when they took ME for slaughter, and them for his prey : here he roared ; here he cried out to bring on the destruction of both : but shall I stop there ? shall I and my followers submit to his malice and never avenge my own injuries and theirs ? I tell ye, no, ye sons of men. Trace my Bible deep of the Jews, and see what they have all gone through, as the prophets prophesied of them. And shall I suffer the evil, and not bring the good, that I have promised to man ? I tell you, no : I have begun, and I will make an end \*.

\* The reader is desired again to read these chapters, and particularly the verses mentioned.

For now to all I loud do call,  
 My trumpet's blown aloud,  
 To tell the nations, one and all,  
 'Tis time to know their God:  
 To walk with ME they must agree  
 In every heart and mind.  
 'Tis time my Bible now to see  
 Though it has been confus'd,  
 I say, from all, both great and small;  
 As none did understand  
 The way that they must walk with ME,  
 When I the whole command.  
 The lion here doth strong appear,  
 I tell them, every way:  
 Now I'm the lion they must fear,  
 That will not ME obey.  
 The time is gone, I tell you, men,  
 For Satan's power to reign:  
 Now I'll go on the lion strong—  
 The type stands deep for man:  
 From Daniel first the type was plac'd;  
 And mark the shadow there:  
 The lion's teeth could never burst  
 My FAITHFUL FRIEND to tear:  
 So I'll go on to act like them—  
 My friends I'll not destroy;  
 But like the lions I'll appear,  
 My friends shall ME enjoy.  
 But now come on my foes so strong—  
 That way they shall be slain;  
 For like a lion now I'll come,  
 My every cause maintain.  
 My prophets here do now appear:  
 On record all do stand;  
 My visitation now see clear;  
 My Bible all command:  
 So I'll appear like lions here;  
 My friends shall be my prey,  
 That I am roaring now to save;  
 But all my foes I'll slay.  
 So they may fear the lions here,  
 That rise against my word.  
 No longer shall the serpent tear—  
 See how I this allude:  
 The lions first to him I plac'd,  
 As roaring for his prey;  
 But now I say he shall be cast;  
 I'll bring all round that way.  
 So now discern how I do warn:  
 My trumpet all may hear;  
 You all will find there is a storm;  
 That all my foes may fear.  
 No shadow, see, there is in ME  
 Of turning, at the last;

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And from the Prophet you may see  
The way the whole is plac'd:  
No wonders here can now appear,  
No wonders did I do,  
But what I warn'd mankind before,  
And now you'll find it true.  
The shadows here that do appear  
I've warn'd you of before;  
But 'tis the substance you must fear;  
For now I'll tell you more:  
I have begun, I will go on,  
My Bible I'll go through;  
Beyond your skill, in every wheel,  
I'll prove my Bible true.  
But where's the man that now can come  
And answer to my word,  
To say my Bible is fulfill'd?  
Or men do know the Lord?  
I tell thee, No; it is not so;  
They do not know my Name  
From JAH JEHOVAH all do flow,  
Men's wisdom I shall shame,  
And soon confound in every sound;  
My Bible must appear:  
The truth in all shall now be found—  
My prophet's words see clear:  
He said, that nothing I should do,  
But servants I should gain,  
That they before the thing might know:  
My prophets, I'll maintain,  
Must surely come by my command;  
Their words shall ever stand:  
My Gospel see alike to be,  
And now the whole command:  
The word of God you know is said,  
I come not to destroy;  
Or say the prophets were misled;  
No; all I would enjoy,  
I told you then, to make it plain:  
And plain shall all appear.  
So from the prophets now I'll prove  
Their words I'm come to clear;  
Then mark the chapter, how 'tis plac'd,  
What words were spoke by he;  
You ne'er discern'd, ye fallen race,  
The words were spoke by ME.  
But from the judgment drawn by men,  
That prophecies must fall;  
Then wrong my Gospel must be penn'd,  
I now do tell you all.  
If wondrous things I do begin,  
And tell them not before,  
My prophet here must speak a lie,  
Or I myself must err.

Now let men observe from this chapter, *Amos* iii. 7, 8, and weigh the words with my Gospel: *Matthew* v. 17, 18.—I come not to destroy the law or the prophets. Then if I come not to destroy them, know that prophets must follow after my death, as they did before; or I must have destroyed them. But now observe all men, I come not to destroy the LAW of GOD that was left on record; neither his WORDS that were penned from the prophets; neither did I come to destroy the prophets, that none should arise afterwards, to prophesy in my name; but I come to fulfil their words, and the words of the prophets that were spoken before: then, I have shewed thee from the words of the prophet, that the Lord God will do nothing but he revealeth his secrets unto his servants the prophets. Now, I ask mankind, if I come to make their words null and void? I tell you, no. I did not come for prophecies to cease; but as in ages that are past, so is the present: they hate him that reproves in the gate, and they abhor him that speaketh uprightly. This hath been in all ages of the world, and this will continue as long as the power of sin remaineth: For how can two walk together that are not agreed? Can Satan and I walk together? I tell thee, no: neither can those that are led by his spirit, and these that are led by mine walk together and agree. But thou sayest in thy heart—though believers agree together *in one faith*; yet they do not agree together in all things. To this I answer, as long as ye remain under the fall, *ye have different spirits of your own*, that may not agree together in all things; neither will ye, *till nature has its perfect change*; but what has that to do with your being led by MY SPIRIT in one faith and in one belief? if ye agree in your faith, then know that ye are led by ME, if ye believe *any calling* that is from ME. Now as thou hast pondered on the one hand, I shall answer thee on the other: Do the unbelievers, that agree together in



persecution, and in their unbelief, agree together in all things? Thou answerest, no: And to this I answer as before: Satan may have power to blind their eyes through unbelief, and in that way to lead them on by unbelief; *yet they have spirits of their own of different kinds, that his leading cannot change*; therefore it is not the disagreement in other things that sheweth always by what spirits you are led; but this doth shew by what spirits you are led; for when my prophets were sent out in the world, no man believed in them that was not led by MY SPIRIT; and no man persecuted them but those that were led on by the working of the devil: and perfectly so was it in my days; yet there were many that neither persecuted nor believed; and thy enquiry is, by what spirit then were they led? to this I answer, *by a spirit of their own*; whose lukewarm hearts were known to ME; for they could not bear the persecution of the world for my sake; therefore they could not agree to walk with ME, for want of love on the one hand; neither had they zeal enough for the glory of God, to be filled up with indignation if I had been an impostor, on the other; therefore they could not agree to be led by either; and so they walked on in a *spirit of their own, that is fallen from God by the FALL*: and this, I tell thee, is the case with thousands at this time; and in *this spirit* they will go on, neither to persecute nor to vindicate: such were the Laodiceans; and such men have been in all ages of the world; and so they will continue to the end. For I now tell thee and all mankind, there is no other spirit in man now, than what hath been in all ages of the world; which if you weigh my Bible deep, and compare their spirits with the spirits of men that are now before you, you may see the likeness in every age of the world. But one thought strikes thy heart—they were not alike when the world was drowned; for thou hearest of no one disputing to be with Noah; neither did any rise up against him, to prevent

his building the ark ; for they only laughed at his folly ; and as he had money to go through with the building, he could gain labourers to assist him in that, as well as in other things ; but thou dost not hear of any parties being overtaken with any warmth either for or against him. (Here the spirits of men do not appear to thee, in that age, like as they were in other ages, and the present. To this I answer : when men were all come to that spirit, of one careless mind, they were all destroyed ; and as the world was then destroyed by water, so, I tell thee, it would now be destroyed by fire, if there was but *one* careless spirit in it ; which was proved to be at that time, and no one was preserved ! But know, since, different spirits have arisen ; that meaneth, different spirits have been in men, and different workings in men since the Flood : many have laid it to heart, fearing the same destruction might overtake them again. Had there been but one spirit in man when I came upon the earth, and that spirit was like the antediluvian world, none would have sought my death, any more then, than they did Noah's : so I might have been the Noah, and have gone into the ark by myself, and so have destroyed them all, because they would not come near ME ; then my coming would have been of no use : the love of man would never have been shewn on the one hand, nor could the fury of Satan have been shewn on the other. For of what use is Satan's working in man, when he thinks he is going to possess the whole, as he did by the deluge ? But I tell thee it was different, as I said the deluge should no more go over the land to destroy it, so in all ages of the world hath my working been powerful with man to prevent it ; but I now tell thee, MY SPIRIT shall not always strive with man ; for I will go on to destroy the powers of darkness, as I destroyed the world of old ; for know I told thee, they were all of one mind ; therefore they were all destroyed ; and so of *one mind are*

*all the evil spirits*, and like them they shall be destroyed.

Because the **ARK** is made for **MAN**—  
 The Sealed Number so must stand :  
 And here I say the lines go deep,  
 For men and devils both to weep,  
 If they the mystery could discern,  
 And understand how I do warn.  
 But of these words I'll say no more—  
 From types and shadows you see clear  
 The way I've plac'd my Bible through,  
 And brought the whole before your view :  
 And so together all must come,  
 When I do make an end for man.

But now I shall go on from the prophets. Mark what followed from the words of the prophets to the ages that are past : then judge, if there be no shadow of turning in man, what shadow of turning must there be in **ME** ; only to bring all things round like the vision of Daniel, and the wheel of fire. And now discern, how I have sifted the house of Israel amongst all nations, as corn is sifted in a sieve ; yet shall not the least grain fall upon the earth : neither shall the least grain of **MY WORD** fall to the ground ; for now will I turn back the captivity of my people, and the waste cities, which I shall go on to destroy they shall build again ; and they shall be inhabited by the house of Israel, which I have told thee—is the **HOUSE OF FAITH**. So let not the Jews boast against the Gentiles ; nor the Gentiles against the Jews ; nor the nations one against the other. For know I have told thee what the house of Israel is—The **FAITH** of **ABRAHAM**, **ISAAC**, and **JACOB** : and all the children of the faithful are what I call the **HOUSE** of **ISRAEL** ; not by the *name of the Jews*, but by the *faith of the Jews*, that stands on record. So all they that will inherit the Promise must catch hold of **MY WORDS**, and say, "*I am of the seed of ISRAEL, as the seed of faith is sown in my heart :*" and these are the people that I will plant in the land, and they no more shall be plucked out of their land, which I have given them by **MY PROMISE**.

But how can this be established, till men are established in faith? Have not all nations fallen through unbelief? but here I have shewed thee, in the end, how they shall stand by faith.

*Obad. i. 10, 21—Jonah i. 7—Chap. iii. 10—Chap. iv. 2.*—Now I have shewed thee, from Esau and Jacob, the type and shadow of Satan's destruction: and mark, from this chapter, *Obad. i.* how he is to be totally cut off in the end; that every mount of Esau may be cut off by slaughter, for his violence against his brother Jacob. Here let men look deep and weigh the type of Esau, in the manner I have placed it; but if all things, and all men, were to be cut off for their violence, the violence of Jacob's sons was greater against their brother Joseph; and with less provocation than Esau's was against Jacob. Therefore let men discern how the type is placed, and for what it is placed: for they may see the sins of many, and the violence of many, were as bad as Esau's, and yet the threatenings to them were not like his. Then weigh the whole together, with the type of the Promise made to Isaac:—That in him should all the families of the earth be blessed: But how could all the families of the earth be blessed while the malice of men, like Esau's pursuing of Jacob, makes them pursue one the other? Now I shall make it more plain before thee, of Esau's being the seed of Isaac, that was to be destroyed: Isaac came by the seed of FAITH from Abraham, where the Promise was first made; but know, from Rebecca, Isaac's wife, came the twins; that one was to be destroyed, and the other preserved, as the PROMISE *rested upon him*; yet know, from these two, Esau's grandeur began to be greater than Jacob's; and Jacob's persecution began to be greater than Esau's. So if you trace deep them both, you do not see that the Promise was fulfilled in either: perfectly so stands the Fall; and yet I tell thee the type stands deep. And now mark from the Fall: the woman's belief of the words of Satan brought

the evil fruit into the world ; and yet from her first refusal, and casting the blame on the serpent, I promised that that evil fruit should be destroyed ; and the *Evil* that tempted her should also be destroyed. Mark how the Promise stands in the Fall ; then mark the type of Esau—how he was born of the woman ; yet her love did not cleave unto him ; and the threatening was made that he should be destroyed. Now mark her faith : She was not afraid of being disappointed, to gain the blessing for the son she loved. Now I tell thee, as the type stands concerning Isaac ; Esau to be destroyed, and Jacob to be blessed, as I have told thee, is the type of the Fall, know that from him all the families of the earth must be blessed, when that type is fulfilled, in the manner I have told thee : which type came in the beginning from Cain and Abel. Here I have shewed thee from types why the curse was so greatly pronounced on Esau : not that he as a man was worse than the sons of Jacob, in their malice concerning Joseph ; but these things stand on record, as deep types for mankind, that the blessings, which were promised to Isaac, that in his seed all the families of the earth should be blessed, must be in the destruction of Satan, as I threatened the destruction of Esau. Here let men discern the type, and the words that follow : “ For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever : ” then know, as the type stands of Esau, the end must surely come to the devil ; yet that end did not come to Esau in the beginning, nor while he was persecuting Jacob ; for Jacob first bowed unto him ; and, as a man, Esau made friends with him ; therefore, I tell thee, it is the type must stand for a sign to the end ; therefore it is said, SAVIOURS shall come upon MOUNT ZION to judge the Mount of Esau, and the KINGDOM shall be the LORD'S. Now I ask thee, where are the learned that can explain the mystery of these words ? And why it is

spoken in that manner of Esau, no man can tell by learning ; but I have told thee from the types, that when I come to judge all the ways of Satan, and to cut him off, as it is said of Esau, then the KINGDOM shall be MINE, who laid the foundation thereof, and created man for my own honour and glory ; and said, my delight shall be with the sons of men. And now I tell thee, I will not cease, till my delight be accomplished ! and know I told thee in the beginning, that Satan stood a type of Esau, and Esau of Satan, before I ordered thee to read the Bible, to know in what manner it was placed ; but of what use is my coming to judge a man, and cut him off, to have the kingdom my own ? I tell you, it is but the type in the man.

And now I shall come to the prophet Jonah. See how he fled from the presence of the Lord, thinking not to obey his command, till dangers overtook him ; and when the storm began Jonah was asleep ; but when they drew lots, it fell upon Jonah, that for his sake the evil was. Now mark from this chapter, the conduct of the prophet, how he tried to flee from the presence of the Lord ; and what followed him ; to save the lives of the innocent, he confessed his guilt, and consented to lose his life : but mark what followed when he was preserved in the fish's belly ; then began his prayer, and his resolution to obey ; and then followed his obedience ; for he took his journey into Nineveh, in three days crying through the city, " Yet forty days and Nineveh shall be overthrown." But mark, the people feared God, and they believed God that he had threatened ; yet they believed if they repented, they might find mercy. Mark their words : " Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ?" Thus they thought repentance might find mercy with God, and according to their faith it happened unto them ; for the judgments *were suspended till Nineveh*

again was hardened; then came on the prophecies of Jonah upon them; so his words were fulfilled at last, though by their repentance they were deferred at first. But know how Jonah's anger was kindled; when he saw Nineveh was not destroyed! Now I tell you all, *the prophet Jonah is known unto you*. And now I shall go from the types of Jonah: mark in the first place how he was warned; how he fled, and how he was compelled; how he again warned; and how judgments were deferred; and how his anger was kindled. Then look to the type of the prophet, whom I told thee was the prophet Jonah: See how he hath warned; how he hath threatened; how judgments are deferred; and how he is provoked to anger! Here I have shewed thee the likeness of Jonah in the prophet that I have told thee of—but I know the pondering of thy heart; "Jonah did not exalt himself, as Brothers has done." To this I answer, Brothers fled as far from me, and from my Spirit, and from my teaching, when he began to exalt himself so high, as Jonah fled, when he went to Tarshish from the presence of the Lord. Now mark the storm first came on Jonah; and the ship was in danger on *Jonah's account*, because he fled from the presence of the Lord; then why do ye marvel, ye men of Israel, that dangers rose upon Jonah first; and that ye should be in danger, that joined with him, when I have told you he fled from my Spirit to exalt himself? Here thou sayest he did not act like Jonah; yet I tell thee he acted worse than Jonah, to exalt himself to what I had never exalted him; and yet I tell thee, they will all find the **PROPHET JONAH is in him**; and as Jonah was cast into the fish's belly, by being cast into the sea, so is Jonah now cast into prison. But know, O vain and stubborn men, I commanded the *fish* to give up his prey, and *he obeyed*—But I have commanded **men** to give up their prey, *and they refused!* I threatened Nineveh, *and they repented*; I have threatened thee,

O ENGLAND, *and thou art hardened*: Then now mark what I said in my Gospel, Nineveh should rise up in judgment against you; and against you in judgment will Nineveh rise. But now I shall explain more clearly of the types: If Jonah must arise in the last days, perfectly like the Jonah here mentioned in my Bible; to flee into Tarshish; to be cast into the sea; to be swallowed up by the fish; and then to be brought to land again, in every likeness as Jonah was, then every type and shadow, that stands in my Bible, must come to the perfect likeness the same; then the Jacobs must be like Jacob, to have no other meaning but man; and the Esaus like Esau, to have no other meaning the same; then there could be no parables in my Bible: The seed sown by the way side, and amongst the thorns, could have no other allusion, no other meaning than the words, as they were perfectly spoken; for in that manner they must be perfectly fulfilled. How then could I liken any thing by parables? therefore let the eyes of thy understanding be open, and see the likeness of what I compare things to—for I tell you all, the prophet Jonah is in prison; and he fled from my Spirit, as I have told thee, as Jonah fled from ME; for as Jonah's was, by fleeing *one way*; so I tell thee, *by pride* he fled the *other way* to exalt himself to what I never exalted him, which brought the storms and tempest upon him, as Jonah brought the storms upon himself. Here I have shewed thee the shadow of Jonah, and of Nineveh, compared with BROTHERS, and the NATION: but mark what followed Nineveh afterwards, when they began to be filled with unbelief; that Jonah was a false prophet; and that they were not protected for their repentance; destruction came upon them, *without another warning from Jonah!* And so, I tell thee, it will come upon this nation, though the anger of Jonah is in the imprisoned prophet. Now thou seest the anger of Jonah before thee—"I do well to be



angry, even unto death !” and this anger is *now* in the JONAH where I have placed the likeness. But mark my answer : If thou hast pity on the Gourd, should I not shew pity to Nineveh, that great city ! Now I tell thee from the prophet Jonah : in the days of Nineveh many repented ; and thousands of souls were saved ; the same, I tell thee, it will be in this present age ; though thousands and tens of thousands are hardened by lingering judgments, yet I tell thee every wise and good heart *will have time* to be brought in by lingering judgments. Know what is said in thy writings : If I pull the weeds too soon, I should destroy the wheat ;” so I say by *this Nation*, should I cut it off by the plague and pestilence, *before I begin to cut short the enemy*, your Land must be totally destroyed. Therefore I shall go on, as I have told thee, to begin abroad, and end at home, that I may preserve my wheat, and preserve this Land, according to my Promise, that the remnant *which are saved*, may enjoy the land in peace and happiness, to awaken others ! So do not expect to see the fulfilment, before the time that I have mentioned. But now I shall come once more to the prophet Jonah : See what befel him for running from my presence ; see what befel the prophet that disobeyed my command ; though he listened to the voice of a prophet, *yet see, his life was not spared*. Then now judge for yourselves, as these things befel the prophets that disobeyed my command, how fatal it is for a prophet to disobey my voice, when I visit by MY SPIRIT, and bid him go and declare my decrees ! Shall Man that is dust and ashes disobey my commands, like Adam at the first ? or shall a Woman that obeyed the serpent at first, disobey my command when I come to visit her ? Then see from my prophets how fatal is their end. Now as their end stands on record for man, let no man judge or condemn a prophet, before they can prove he is not a prophet ; and let them be clear in judging be-

fore they condemn. Could the old prophet save the young one, when he had deceived him? Then who art thou, O man, to compel the soul thou canst not save? Could the mariners save Jonah, when he disobeyed my command? Could they prevent the storm that arose? They must all answer, No; their attempts were vain and fruitless. Then in seeing these things to arise upon the prophets, if they do not obey my command, leave them to their own masters; for it is by them they must stand or fall. Now you see from my Bible what befel the prophets that disobeyed ME; and *what befel those that persecuted the prophets*; then let the eyes of your understanding be opened; and know, my Bible stands as a looking-glass before you. How many have said of my Bible, there is enough in it to teach you all things; but where is the man that is taught by it? where is the man that will listen to my Bible, or pay any regard to what it contains? Now I shall come to reason with man: Am I a GOD of TRUTH? Thou answerest, Yes; and where is the man will answer nay, that believes there is a God? Then if I am the GOD of TRUTH, my TRUTH must follow; but where is the man who can prove all my TRUTHS *are fulfilled*? But if you believe my Gospel, you must believe *they will be fulfilled*; and all the signs that my Bible contains of the shadows, as the spring, are now before you; then say not in your hearts ye believe my Bible, if you believe not *in MY WORD*; for where is the man who can stand before ME, and answer one word of a thousand, when I begin to call forward my Bible? How strict are mankind to observe every shadow in thy writings, that doth not appear to their judgment to be fulfilled! while my Bible appeareth as a book that is sealed, as though they discerned not a word that is there; and yet they boast of their knowledge of the Bible!

Then now to men I bold may come,  
 And bid them look and see,  
 What I to Jonah now have done—  
 The storm came first on he;  
 But know at last how all his plac'd,  
 From Nineveh see clear:  
 By their repentance you are cast;  
 Like them you would not fear;  
 Yet there are some, to ME 'tis known,  
 Believ'd my word at first:  
 And though the judgments that were shewn  
 Did not so hasty burst,  
 Yet they went on, their faith is known,  
 When others did appear—  
 The truth before them then was shewn  
 To make all mysteries clear;  
 That still behind my HAND they'd find,  
 Though Jonah fled from ME;  
 Another here they saw more clear,  
 And how the end must be.  
 My prophets come, must hasten on,  
 As they did all foretel,  
 And my disciples, 't must be known,  
 Shew I must all reveal.  
 My Gospel see, it must agree  
 With what I said before.  
 But how a Jonah could you see,  
 To make my-Gospel clear,  
 Had he not come in such a form  
 To make the shadow plain?  
 If to the substance he had come,  
 And in the fish remain'd;  
 Then all must come, be't known to men,  
 As I had said before;  
 Your houses build upon the sand—  
 You'd ask what fools were there,  
 To build them so! you well do know,  
 No man will this begin;  
 Because the raging seas, you know,  
 They're always hastening on;  
 And so the sand they do command,  
 Then no man will build there:  
 Or on the rock how can they stand,  
 That in the seas appear?  
 So now see plain, ye sons of men,  
 The likeness I have plac'd;  
 The ROCK of AGES I did mean,  
 Where you cannot be cast;  
 Because the sand, you may command,  
 Is quickly wast'd away;  
 You have no footing there to stand,  
 To guard the raging seas.  
 But see the ROCK; keep on the top,  
 The waves can't swell so high!

So here's the FAITH that you must hope—  
 And mark the words I say :  
 My parables are all the same ;  
 The ground I meant was MAN,  
 Where I did say the seed was sown ;  
 But 'tis my WORD must come.  
 So now see clear, from shadows here,  
 The way I've plac'd the whole :  
 And see how Jonah I've compar'd,  
 'To shew how he did fall.  
 Had he not gone beyond my line,  
 No storms could then appear,  
 For he a prison now to find,  
 Like Jonah's fish, see clear \*.  
 But though the man I still do blame,  
 For going from my word ;  
 Yet still the Fish may you all shame,  
 As he obey'd the LORD,  
 Jonah to free from misery,  
 When I did him command ;  
 But men I see won't act like he,  
 Nor will they understand.  
 It was to make the mystery plain  
 That I commanded so,  
 That thou should'st write to learned men,  
 To let my Jonah go,  
 And him to free ; as I did say  
 Unto the Fish before ;  
 But this mankind would not obey ;  
*Then of the seas take care !*  
 For if the sea did ME obey,  
 And fishes that were there,  
 And men would not, then see their lot—  
*Now of the seas take care !*  
 I warn'd you then, you simple men,  
 The sword was hastening on :  
 And if you would not ME obey,  
 You'd find the plague to come.  
 And so abroad you've seen my word :  
 The seas brought on your grief ;  
 But still I know you mock your Lord,  
 And will not give relief  
 To JONAH there—though it is clear  
 The way that he is cast—  
 But as the Fish more faithful were,  
 See how the end must burst.  
 And now discern how I do warn,  
 The shadow's deep for all,  
 If you can see from Nineveh,  
 And judge a Jonah's call ;  
 And how the man I here have plac'd,  
 That fled from ME at first ;

\* Richard Brothers in prison.

But know that Jonah he was cast,  
 And how the storms did burst;  
 Against the man, I tell you, strong  
 The storms did so appear;  
 And when to draw the lots they came  
 A Jonah's lot fell there.  
 So you may see the mystery—  
*The PROPHET's grief came first;*  
 But if they had not him obey'd,  
 Theirselves must all been cast;  
 But they began, and they went on,  
 And all did ME obey;  
 And from the Fish, it must be known  
 He proved so in the sea.  
 Then Nineveh, you all did see,  
 Relied upon their God:  
 In sackcloth they did come to ME,  
 So I kept back the rod.  
 I tell you plain, 'twas kept from them,  
 They did not feel my blow,  
 Till unbelief brought on their grief  
 In *future years*, you know.  
 But now this LAND, see how you stand  
 Just like the JEWS before;  
 You'll find your houses on the sand,  
 And *of the seas take care!*  
 I said the Sea did ME obey,  
 As there the Fish was plac'd:  
 Now from the word that's on record,  
 Mark what I said before,  
 And how the Jews receiv'd the curse—  
 Let Nineveh appear;  
 Against them then they might begin  
 In judgment for to rise;  
 But now observe, ye sons of men,  
 Look deep and now be wise,  
 What by the prophet here is spoke,  
 Pronounc'd a curse to be;  
 Then how can men so proudly mock?  
 My Bible none do see!  
 A curse on them 'tis said should come,  
*No visions to appear*  
 To know the things were hastening on,  
 In darkness all should err.  
 So darkness came, you know, to them;  
 And do you wish the same,  
 To have no visions to appear,  
 Or knowledge of my NAME?  
 Then you like them will surely come,  
 And Nineveh will rise,  
 I say, in judgment against you—  
 'Tis time for to grow wise.  
 The sea before, 'tis time to fear;  
 The ocean let men see;

The way the Jews did err before,  
 A pattern deep for ye;  
 For all the same shall know my NAME,  
 That now do mock my word—  
 No shadow, see, there is in ME;  
 Then turn and fear your LORD!

Now mark from the words of the prophet *Micah* iii. 6—Ye shall not have a vision : this was said as a curse to the prophets, and to the people, because of their iniquities, and because of their sins ; for though they called themselves prophets, as the people now call themselves prophets, that are your teachers ; so the teachers called themselves prophets then, and despised the prophets of the Lord. Therefore mark the words that were said unto them—the day should be dark over them ; the seers should be ashamed, and the diviners confounded ; *and they should have no answer of God.* This was pronounced as a judgment to them, spoken by the mouth of my prophet unto them ; but mark what followed to the prophet : he saith, I am full of power by the SPIRIT of the LORD ; and from his mouth were their judgments decreed. Mark his words and look at the Jews : then tremble for yourselves, who mock my warning, as the Jews did ; saying, Is not the Lord among us ? no evil shall come upon us. But mark what followeth, and what followed them, then judge for yourselves, if ye act like them. For now I shall come to reason with all men : Did I not threaten with the mildew and blast in their days \* ? and did I not send all for judgments ? did I not send the sword and the pestilence for judgments ? Then for what purpose have I sent them now ? Have all these things come together upon your heads without judgments ? I tell you, no : and did I not promise blessings to them that obeyed me, by saying, their barns should be filled with increase, and their vats should run over with new wine ? Have I not made the

\* See Amos iv. 9—Haggai ii. 17.

same promises now, and fulfilled them? Then where is the shadow of turning in ME? I tell you, none: I am the same yesterday, to day, and for ever. Now look at the Jews, who are as a proverb before you, and tremble for yourselves, that act like them, and who now persecute ME in the SPIRIT, as they did ME in the BODY; and who now persecute the prophets, the same as they had persecuted them; for I now tell you cometh the end: and mark what the prophets speak of the end, from *Micah* iv. 1.—but mark the chapter through; and also *Chap.* v. 2.—*Chap.* vi. 2, 9.—*Habakkuk* i. 5.—ii. 14.—*Zeph.* i. 5, 6, 12.—iii. 9.—*Haggai* ii. 7.—*Zech.* ii. 3.—iii. 8, 9.—*Chap.* viii. 5, 22.—*Chap.* ix. 9.—*Chap.* xi. 12.—*Chap.* xii. 10.—*Chap.* xiii. 9.—*Chap.* xiv. 5, 9. *Malachi* ii. 1.—*Chap.* iii. 1, 6, 16, 17.—*Chap.* iv. 1.—Now I shall answer thee from these chapters. Here is the judgment of man drawn right of the establishment of CHRIST'S KINGDOM; but mark what the establishment of my kingdom is, from the prophet *Malachi*: all the wicked shall be as stubble, and the Lord will leave neither root nor branch; then know, ye sons of men, the root of evil must be destroyed; for while the root remaineth the branches will spring. How then can the root be destroyed while ye see the branches appear? But know I have said, I will destroy the root; then the branches will wither and die: and the SUN OF RIGHTEOUSNESS shall arise with healing in his wings, to heal the nations. Here ends the prophets; and mark what followeth: my birth was after the prophets, to fulfil all they had spoken; but are they fulfilled yet? Is the root of evil cut off? are the nations healed by my righteousness? Thou answerest, no; and all men must answer the same. But had not these things been ordained to be fulfilled they would never have been mentioned; therefore, I tell thee, the time is at hand, *that I will destroy the root*, as I have told thee; and my peo-

ple shall grow up as calves at the stall, and tread down the wicked as ashes under their feet. The days are at hand that I will accomplish these things; and they that fear MY NAME, and speak often one to another of my promises and fulfilments, these are the people that I shall spare, as a man spareth his own son that serveth him; and they shall be mine when I make up my jewels. For I am God and change not; therefore the sons of Jacob are not consumed: but who are the sons of Jacob, is the enquiry? will they answer, the Jews? then I answer, let them look on him whom they have crucified. But if you answer it is the sons of the faithful, who believe like Jacob; then now let their faith be strong in the Lord; for as my messenger was sent before ME, when I came in the body, to establish my Gospel, so I have sent it before ME to warn you of my coming, to fulfil my Gospel, that I am now coming in might, majesty, and power, to fulfil the words of the prophets, according to the promise I made in the Gospel, and according to the words of my apostles.

Now answer ME, ye priests, why all these things were left on record? why I promised by the prophets what I said in my Gospel I should fulfil, if I never intend to fulfil them? Did I not know what was written by them? Judge for yourselves, O ye shepherds, that pretend to lead my flock: will ye not hear? or will ye not lay to heart, to give Glory unto my Name, to say I have spoken, and that I will also do it, to own I am the God of truth? See my Bible plain before you, and how I have ordered every thing to be laid before you: I have laid prophecies before you; I have laid judgments before you; I have laid blessings before you; and I have laid my Bible before you. As the friend of a dead man calleth forward his will to be made known, that it might be fulfilled, so have I now called forward my Bible to make it known unto all men it shall be fulfilled; and as the seals of a will are broken, and every thing made



plain and open to man, so have I begun to open the mysteries of my Bible, that hath been as a sealed book unto man. Then, O priests, this commandment is for you, to hear and answer, and judge for yourselves, lest I send a curse upon you, as I did upon the Jews. Here I have shewed you from the prophet what the priests are to expect, that will not lay these things to heart; for know what stands on record for one stands for all.

Now mark what is said in Zechariah — first I would gather all nations against Jerusalem to battle; but know it is said after, that the Lord shall go forth and fight against these nations. Now open your eyes, ye blind, and unstop your ears, ye deaf; see how I fought against Jerusalem, and the families of the Jews, that despised the prophets; and see how I fought against them, after their persecution to me and my disciples, till they were destroyed and dispersed. But know what I have promised after, that I should go forth and fight against these nations; “and the Lord my God shall come and all his saints with thee.” Here are the words of the prophet; but how are they understood by man? for when I do these things, the Lord shall be King over all the Earth in that day, and there shall be no more destruction; but Jerusalem shall be safely inhabited. Now weigh these words together, and see they are for the end, when the fountain is opened for the house of David. Now, who is the house of David? let it be answered; or who is the King who shall be over all the Earth, one Lord, and his name one? Now mark *Chap. ix. 9*—Behold thy king cometh unto thee: He is just, and having salvation; lowly and riding upon an ass. In this manner, ye know, in my Gospel it is mentioned that I came to Jerusalem riding upon an ass, when the boughs and branches were cut down; but know, then I did not come as a king exalted, but I was cut off; as is mentioned by the prophet, they weighed for my price thirty pieces of silver;

so the Staff of Beauty was cut asunder ; then now mark how I was then cut off ; and how it was cut asunder from my people at that time ; then say not my Bible is fulfilled ; or that my Name is exalted, either as a King, a Prince, or a Saviour, amongst all nations, as being a King, one Lord, and his Name ONE. But how can this be with mankind now ? the Jews say they have one Lord to worship, even God the Father ; and by the Gospel ye say, ye trust in the Lord, your Saviour Jesus Christ ; then how can ye say there is but one LORD, and his NAME ONE, while ye are divided by the Law and the Gospel ? But know I told you, I and my FATHER are ONE ; and when my kingdom is established in righteousness, all men will worship the Godhead in ONE. For how can men vainly imagine that I took man's nature upon ME to divide the Godhead ; for know, I said I honour the FATHER ; and if ye honour ME ye will honour the FATHER also, without dividing the substance, without dividing the power, might, majesty, or goodness : for when my Kingdom is established, know it is called the Kingdom of the LORD ; that the kingdoms of the earth shall become the kingdoms of the LIVING GOD. And how they are united together is unknown to man ; yet they seem divided by the Jews and the Gentiles ; then how can the prophet's words be fulfilled, while this division remaineth — ONE KING over the whole earth, ONE LORD, and HIS NAME ONE ? Then how can ye say ye know the Lord, and understand my Bible, when ye cannot explain the mystery how ye divide the Godhead, by the Jews and Gentiles ; and how they are united ; and how it will be fulfilled for all men to own the NAME of the LORD is ONE ? Here are mysteries no man can explain ; and here are the mysteries stumbled at by the Jews, who understood from my Gospel that I taught them to worship two Lords ; and this is known to thee from the words of the Jews ; therefore the mysteries of my Bible cannot be understood by man, till the other

Staff is cut asunder, even Bands : here is a mystery no man understands, the meaning of cutting the two staffs : but I now tell you all, the bands of the wicked must be cut off ; the bands of Satan must be cut asunder ; and the bands that ye are bound with by the Fall must be broken off ; for as I was cut asunder, and the people were divided, and my price was weighed, see how the Staff of Beauty was cut asunder by Man ! and my Covenant was broken off from Man, that I had made with my people the Jews, whom I said were the only people I knew. But know how my coming in the flesh cut this asunder, and they were no longer a people to have signs and wonders wrought by them to convince any nation ; *but they were cut asunder, only to stand as a proverb to all nations.* So as the Staff of Beauty was cut by my Death ; and my Covenant with them was cut off ; so must the Staff of Bands be cut the same, to bring all men to the knowledge of their Lord. But thou sayest in thy heart, I have not made it clear to thee, how men shall come to the knowledge of the Lord, to join the Law and the Gospel together, to say the LORD and CHRIST are but ONE. This is a mystery that will be clearly understood by man, when the mystery of the Fall and Man's Redemption is clearly understood ; but I now tell thee, men could no more look into that mystery, as they stand at present, than they could look in the fervent sun, shining in its brightest splendor at noon day ; yet know, ye can look in the rising sun, ye can look in the setting sun, but ye cannot look in the noon day sun ; so, I tell thee, like the sun in the firmament are these mysteries, too bright, and too dazzling for man's understanding : so do not desire to know what thou, nor no man can look into ; but in the end all will be made clear to man, how GOD and CHRIST are ONE ; ONE LORD and ONE LAWGIVER ; and how the Redemption of Man will be accomplished : and know, from

the rising and setting sun, it is seen to rise, it is seen to set, and yet these *two* agree in *one*, that hath passed through the fervent day; and yet from this thou hast drawn no judgment; neither can the Jews or Gentiles draw their clear judgment from my Bible. Now mark, from these words, after all the desolation, and the destruction of Jerusalem, it shall be revived; and there shall be old men, and old women, dwelling in the streets of Jerusalem, every man with his staff in his hand for very age, and children playing in the streets thereof. Here are the promises made to my people; and is it marvellous in the eyes of the remnant, that these things shall be renewed in the last days, as they were in the first? yet these things I have promised in my Bible, and these things I will fulfil; or how shall the saints dwell with ME the thousand years upon the earth, as I have promised? For I now tell thee and all men, ten thousand times ten thousand is no more than the drop to the bucket, of the saints reigning with ME in glory; therefore I have already told thee, and I now tell thee again, thousands that live to see my Kingdom established will live in the last ages, as they lived in the first: and mark the age of Adam, that was the first man created, for my honour and glory; and though he fell from my honour, and his own happiness, yet mark his age; then if he lived so long, after the fall, marvel not that men shall live as long after they are redeemed from the fall. And now I shall go to the ponderings of thy heart: in reading of Daniel, how didst thou ponder! it seemed incredible to thee for such men to be as were there; and the same thou thoughtest by the Gospel, how was it possible, before thou lookedst around thee, and saw the same spirits in men now, and the Jews are a standing proverb before thee, which convinced thee of the whole; then marvel not of ages to come: if the present age was all cut off in a few years after my kingdom was established in peace, &c.

none remained but new born babes, how would my Bible appear to them but as a novel or invented story, for men to marvel at? neither would they know what they were redeemed from; but it is the living will lay it to heart; therefore it is said in my Gospel, those that were labourers in my vineyard, when I came to give them their reward, I would make them rulers over many cities when they entered into the joy of their Lord. But do men vainly imagine I am going to make them rulers over many cities in heaven? I tell them, no: but mark what is said by the prophet, *Zech. vi. 13*—He shall build the temple of the Lord; and he shall bear the glory, and rule upon his throne; he shall be a priest upon his throne; and the counsel of peace shall be between them both. Here is the establishment with God and man; when my kingdom of peace is established, I will reign and rule in the hearts of my people: but men must be the branches, to obey my command. Yet I am the builder who laid the foundation at first, and I shall be the builder to establish it at last; for where is the man who can build men anew, or change their hearts? then who is the man that shall bear the glory to sit and rule upon my throne? for where is the man who can be the counsel of peace? Mark all ages, and judge the present; are not men more the counsel for strife than for peace? then how can glory be ascribed to man? No: I tell you, vain men, you have not shewn in any of your conduct, either in my days or since, that peace can ever be brought in by man. Have ye not in all ages been warring one against another? then know the power is not in you: but I taught you to pray to your Father, which is in heaven, for he hath the power to deliver you from evil; and to him you must give the glory, for he hath the power to build the temple of the Lord; that meaneth, to build his temple in MAN, and to place his kingdom in every heart: then will the

earthly buildings be completed by man. But how will man explain my Bible, how, or in what manner these things will be accomplished? This, I tell thee, is impossible for man: and the believers first will be men wondered at, as my disciples were at first; but how much more are men wondered at now, that believe the truth of my Bible, that I shall accomplish all I have said? Let men answer for themselves, whether they can prove these things have been fulfilled. Thou answerest for man, they cannot. Then I answer, who is true, God or man? let them judge; and let them answer, which way, by their wisdom, they will come to fulfil my Bible; or which way they will bring ME to be the desire of all nations, as it is mentioned in *Haggai ii. 7.*—Will you say it was fulfilled when I came upon the earth? I tell you, no; for how then was I despised and rejected of men! persecuted and put to death! I could not be the desire of all nations then; but I tell you, it is at my SECOND COMING, to bring in my KINGDOM OF PEACE, that I shall be the desire of every nation, when the knowledge is made known of my coming, and men have felt the fatal effects of sin and sorrow; and the eyes of their understanding are opened, *that there remaineth a peace for the people of God*, when sin and sorrow is to be done away; but they must feel their misery before they will wish for their deliverance. Now how can men bring ME to be the desire of every nation? Out of their own mouths will I condemn them, as they deny the fulfilment of my Bible, and mock the visitation of my Spirit; then they cannot create a desire in men's hearts, that they tell them can never be obtained; therefore, I tell thee, it is by my Spirit, by my visitation, and by my wisdom to throw my Bible open before them, and place the desire in every heart to see the fulfilment. Now it is known to every man the shadow is begun; and the desire is deeply fixed in the hearts of many, placed by ME,

that never was placed by man ; drawn by my wisdom, that never was done by the wisdom of man. Here you see the shadow of my Bible begun : and shall I stop here ? I tell you, no ; I will not quench the smoking flax ; neither will I break the bruised reed ; but I will go on to bring the smoke to a flame ; and the reed that is bruised by men and devils, and who confess they are bruised, shall not be broken by all the malice men can raise against them. Know what is written by my prophet : *Zech. i. 10.* the answer of the angel who told the prophet, they went to and fro the earth, and they saw all the evils that were done ; yet they wished to make intercession for man. And now I tell you, O vain men, my angels walk to and fro, and see all that is done upon the earth ; *and all is laid before the THRONE*, and the desire of men's hearts are known to ME. Know what I told thee in the beginning : the sins of the nations were come up before ME ; and the time was come that I would begin and make an end ; then my Bible must be revealed by MYSELF, and *not by the wisdom of men*, who never could tell in what manner I should come into the world by their wisdom, or in what manner I should go through my first office, to bear the transgression man cast on ME ; then how can men vainly imagine they can tell the way I shall bring in my Kingdom, or redeem Man from the miseries of the Fall ? Yet know it is written, I will shake all nations ; and I have begun to shake them ; but the end is not yet ; for I shall shake the heavens and the earth, the sea and the dry land : Know that all these things must first be shaken, then cometh the desire of every nation, to fill the house with the glory of the Lord : For the latter house shall be greater than the former ; for then cometh the peace of the Lord ; *then will ye see the fulfilment of MY COMING much greater to bring in your REDEMPTION, than when I died for your SALVATION* ; for then will ye see the words of

the prophet *Zephaniah* fulfilled, iii. 9, 17.—I will turn to the people a pure language, that they may all call upon the name of the Lord, and serve him with one consent.—*Then* is the Lord thy God in the midst of thee ;—he will rejoice over thee with joy ; he will rest in his love ; he will joy over thee with singing. Here is the fulness of my salvation to rest upon man in love, when I have destroyed all the works of the devil. Now mark, and weigh my prophets through—the glory of the Lord covered the heavens, and the earth was full of his praises ; but know what must come before : **HE** driveth asunder the nations, and the everlasting mountains are scattered, the perpetual hills do bow : **HIS** ways are everlasting. *Hab.* iii. 6. Hear, O man, and consider; weigh deep my prophets together. I ask you what perpetual hills must bow before **ME** ? I ask you what everlasting mountains must be scattered ? But I tell you what perpetual hills have stood before **ME** : Sin, as mountains, has been perpetually standing before **ME**, by the influence of Satan ; but now I tell you the mountains in men shall be scattered, and the perpetual hills shall bow. Mark the words of the prophet *Nahum*, i. 9—What do ye imagine against the Lord ? he will make an utter end. Now if I make an utter end, it must be an utter end of sin ; mark the words that follow—affliction shall not rise up the second time. But did not afflictions and sin rise up after my death ? See the afflictions that followed my own followers ; and the afflictions that have followed them to this day, besides the misery sin bringeth upon the world of sinners. Then now discern, ye blind, the mountains of sin remain ; the perpetual hills stand between **ME** and my people ; but know from my Gospel, I have promised to make a full end of sin ; and here it is said the Lord will make an utter end ; then how can affliction rise up after my second coming, to bring you the **GOOD TIDINGS OF PEACE** ? But when were those good tidings established ?



Then hear the Lord's controversy, ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel; the Lord's voice crieth unto the city, and the men of wisdom shall see thy name; hear ye the rod, and who hath appointed it. Then now discern my Bible, ye men of wisdom; did I not threaten the rod before it began? Before it sprang forth I told you of it, that the rod of mine anger would be stretched upon all nations; then fear the rod, and HE that hath appointed it. For mark thy first visitation, and let it be weighed deep with mankind, how glorious I told thee the end should be to believers; for they should see it and rejoice. Now let them weigh this with my Bible, what the promise is in the end to Jacob; and know how I have explained to thee what is meant by Jacob: *it meaneth faith in man, and the power in the LORD, to fulfil all I have said, that the remnant of Jacob shall be among the Gentiles.* Now let men weigh thy first visitation with my Bible, and how I have gone on by thee, to hold a controversy with mankind; let them weigh them both together, then they may see the day appear, that the fulfilment of my Bible is at hand; and the last days are come, that the mountain of the house of the Lord shall be established; and many nations shall come and say, Let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Hear, ye nations, and consider; learn, ye wise, and understand; this is the establishment of my Kingdom, that formed the heavens above, and laid the foundation of the earth below; that spoke the word and all things were created; that gave thee breath, O man, and thou receivedst life: this is my promise I have made unto thee; I will

not always be wroth with man; neither will I always be chiding; neither shall my Spirit always strive with man; but I will destroy the destroyer, for his sake; and I will turn a pure language upon man; and my delight shall be with the sons of men; and they shall sit every man under his vine and under his fig tree, and none shall make them afraid. Here are my words standing on record, that I the Lord of hosts have spoken it, that this shall be in the last days; and these last days are nigh at hand, that I will fulfil all I have spoken; and I will assemble her that halteth, and gather her that is driven out. Now discern the words of my prophet; how could this be fulfilled at my first coming, when the halting Jews were driven out? Then know the last days must come, that a remnant of those that were cast off must be gathered in and made a strong nation.

As backward here thou didst appear,  
 So backward all must come,  
 When I begin to persevere  
 And make my kingdom known,  
 It is of peace; all wars must cease,  
 And tumults all must end,  
 When man I free from misery,  
 And stand the sinners' friend.  
 Their sorrows here I've said I'll clear,  
 If men do me believe;  
 But the self-righteous now may fear,  
 Who judge I shall deceive.  
 Am I a man, I now demand,  
 To vary from my word?  
 I've said my Bible it should stand,  
 And men should know the Lord.  
 So I'll go on as I've begun,  
 'Till men do know me here:  
 But mark what judgments stand between;  
 Then let the mockers fear!  
 For when I come to make an end,  
 I tell them they must fall.  
 'Tis not by man it can be done,  
 To bring this peace to all;  
 No; 'tis from me, you all must see,  
 And weigh my Bible deep,  
 And every leaf bring now to me,  
 I ask which way you'll break?

Can God and man together stand,  
 And point you to the word?  
 I ask you how you'll now command,  
 To prove ME as your Lord,  
 For to appear the truth to clear,  
 If you the truth deny,  
 And say the words are spoken here  
 Did ne'er come from on high?  
 Then now my Bible I've call'd forth,  
 And bid men answer here,  
 If they can see the ways of ME,  
 The Law and Gospel clear?  
 For both together I shall bring,  
 I tell you, in a line;  
 Then answer ME, ye sons of men,  
 If I appoint no time  
 For to fulfil my every will,  
 And so make good my word?  
 'Tis all beyond the learned's skill  
 For to direct the Lord.  
 Now from the words are plac'd by men  
 I bid them all to see,  
 Against their learning they contend;  
 But who can answer ME?  
 Now mark the word that's on record,  
 I'll answer thee again."—

The words that I am to observe are the contents of the chapters, placed by the wisdom of men. The contents of *Micah* iv. are thus placed: The establishment of Christ's kingdom: the peace of it: and the victory of the Church. *Chap. v.* The birth of Christ foretold: his kingdom: his complete conquest over his enemies. *Zechariah ix*—Zion is exhort ed to rejoice for the coming of Christ, and his peaceable kingdom. *Chap. xiv*—The coming of Christ, the grace of his kingdom, and the restoration of Jerusalem.

“ Here stands the wisdom of man, placed and approved of by the learned; but now answer ME, ye learned, when my kingdom was established in peace? when I had the victory over all my enemies? when Zion rejoiced at my coming? when my complete conquest was? Look to yourselves, all ye inhabitants of the earth, and see if these things were ever accomplished, which the judgment of men hath

placed to be accomplished. Is my kingdom established in peace? Is Jerusalem restored? To all these things you must answer, No: They are neither accomplished to the words of the prophets, neither are they accomplished to the judgment of men. So men are risen up in judgment against their own judgment, and in spirit against my Spirit; for I tell you all, I am come in Spirit to throw open my Bible before you, to bring all things to your remembrance; to shew you I went through my first office, to bear all the persecution of my enemies; but tell me, O ye sons of men, when did I come in Might, Majesty, and Power, to have the victory over my enemies, as it is left on record for man? But know, O man, all these things I promised to accomplish; and now I tell you all, if they perished in the wilderness, through unbelief of seeing the promised land, and the Jews perished in my days, through their unbelief, according as it was written by the prophets before; (for all their destruction stands on record) then know, O vain men, your destruction stands on record the same, when I come to make a final end. Now come to my Gospel, and compare it with the Law. *Matthew* xxvii. 21—Which of the twain will ye that I release unto you? they said Barabbas. *John* iii, 29—He that hath the Bride is the Bridegroom.—Now I shall answer thee from the Gospel, of the enquiry made by Pilate—Which of the twain will ye that I release unto you, Barabbas, or Jesus? and now the enquiry is made by thee, which of the twain shall I now release? or which of the twain will men wish to continue; as I have already told thee, the time is come that my Bible must be fulfilled, and no longer stand as a divided kingdom between the power of God and the powers of darkness; the kingdom must now be established for one; and which of the twain? is my enquiry; which of the twain, hath been thy enquiry, Satan's power to be destroyed, and my power established; or Satan's.

power to remain, and my power over the whole earth to have the hearts of all men in my possession to be destroyed, as it hath to this day ? This is the enquiry made by thee, if men understand what they read ; and the answer of thee, and of all thy believers is—Satan's power destroyed, and Christ's kingdom established. But the answer of the unbelieving world is like the Jews of old, who cried out, Barabbas ! Just so is the language of the world, that the murderer of mankind may still go on. But now come to the Gospel of St. John.—He that hath the Bride is the Bridegroom. Then it must be known unto all men, I am the Bridegroom, that hath placed this desire in the woman's heart, and in the hearts of all believers, that wish ME to come as the Bridegroom. Now before I go further with the explanation of my Gospel, let thy judgment appear, what thy belief is of ME, and of my Gospel ; then I will answer thee again. Thou knowest the different judgments drawn by man, and now let thy judgment appear."

From the judgment I have heard of mankind, many have affirmed, and thousands are the believers, that our Saviour was no more than a mere man, born after the flesh, as others were ; yet they believe he was a good man, and a prophet. This is an idea it is impossible for me to believe ; as it appeareth erroneous and madness to believe he could be a good man, and a prophet, without being the Son of God, when it is affirmed by *St. Luke* i. 28, of the angel's visitation to Mary, and assuring her she should have a Son, that should be the Son of God. Read on to *Ver. 35* ; weigh the chapter through, in what manner she affirmeth her being with child at the time her cousin Elizabeth was with child with John the Baptist, equally strange as the birth of Isaac. After this confirmation by Mary, it is said *Matt.* i. 19, 20—When Joseph found she was with child, he thought to have put her away privily ; but the angel

appeareth to him, and tells him not to fear to take Mary his wife; for that which is conceived in her is of the Holy Ghost. The angel appeareth to the shepherds, as they were watching over their flock by night, and the glory of the Lord shone round about them, and tells them there is born in the city of David a Saviour, that is Christ the Lord; he shewed them the sign by the star; and the star went before them till it came where the young child lay, and they found him as the angels had told them. In *Matthew* ii. you find, when Herod was worked upon to destroy the child, though with false pretences that he might come and worship him, it is said the angel of the Lord appeared to Joseph in a dream, and ordered him to arise, and take the young child and his mother and flee into Egypt, till the death of Herod. Here the angel makes known to Joseph the deceitfulness of the heart of Herod; and by this wondrous working preserves the life of the child that was born for the salvation of man. The truth concerning Herod was soon proved by his killing all the children, that he might be sure to destroy the Son of God, if Joseph had not been warned before. In *Matthew* iii. 16, it is said, when our Saviour was baptized, they saw the heavens open and the Spirit of God descending like a dove, lighting upon him, and a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."—Now when we weigh all these Scriptures together, and the different witnesses they were affirmed by, and the miracles that were wrought by our Saviour, to confirm the whole; there is no man can believe the Gospel without believing he was the Son of God, according to all the words that our Saviour spoke of himself. When we take a survey of the Gospel, and consider in what manner all was testified at his birth, we see, like a length of chain, the whole is united together, according to the words of Simeon — "Mine eyes have seen thy salvation, the light to

lighten the Gentiles, and the glory of thy people Israel." It was revealed to Simeon by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. Now where is the man endowed with a grain of reason, who can see all these wonderful assertions made by so many witnesses, and by so many miracles, affirmed by our Saviour himself, to join the whole together ; where is the man who can part them asunder ? To me it appeareth madness ; and yet of such madmen there are thousands in the world, who believe all those witnesses to be false, and our Saviour's assertion of himself to be false, as to his saying HE was the Son of God : He cometh from God, and HE goeth to God ; and before Abraham was, HE saith, I AM. In all these words our Saviour confirms the words of the witnesses who testify of him, and the truth of the prophets who prophesied of HIM ; and though the whole is joined together as a complete building, yet I know many will throw down the fabric, while they allow at the same time he was a good man, and had power to raise it up again by his miracles ; to be worshipped as the Son of God, when they say he was not the Son of God. This I speak of the Arians, whose belief I call erroneous, and sheweth how man is void of reason ; for if men would come to reason, and see how the whole is joined together, they would see it was a fabric they could not throw down ; or raise up in any likeness, unless it be to the complete building. We must consider what God is : and though he gave Moses the spirit of prophecy, and worked so many miracles by his hand, yet Moses never said he was the Son of God ; neither would the Lord suffer the children of Israel to know *where his body was*, that they might not worship him ; for he forbad every worship to the body of Moses, as he was but an instrument in the hand of the Lord. Now if men would call reason to their assistance, they would soon be convinced, that the Lord would never

have given the working of miracles, in the wondrous manner that our Saviour wrought them, to a mere man, who was supported by false witnesses, that he should be worshipped as the Son of God. This erroneous opinion of mankind proves to me they have a faith without reason, without knowledge, or without understanding, and without the belief of the Bible; or having one thought of the knowledge of God, that the events of all things are known to him; that the Lord knew from the miracles our Saviour wrought, he would be worshipped as the Son of God, by those that believed in him. Then what idea can men have of the Lord, if they think he would give such power to a mere man, that asserted falsehoods, and was supported by nothing but false witnesses, from his birth to his death? In *Luke* xxiii. 44, 45, 46, it is said, there was darkness over all the earth, from the sixth hour unto the ninth, and the veil of the temple was rent. Here sheweth the wondrous works of God at our Saviour's death, as well as at his birth; again when he was laid in the sepulchre, it is said, *Matt.* xxviii. there was a great earthquake, and the angel of the Lord descended from heaven, and rolled back the stone; so that the keepers saw and fled. And though our Saviour went through such a death, to have his hands and feet nailed to the cross, the soldiers pierced his side with a spear, that blood and water gushed out; which made assurance of perfect death; yet it is affirmed by so many witnesses, and by the disciples that ran the hazard of their lives to preach his Gospel, that he rose again in his perfect body, and often appeared unto them; and he appeared to five hundred brethren at once. After his conversing with his disciples for some time, from his resurrection, it is said, in *Acts* i. 9, to 11, that he was seen to be taken up in a cloud to heaven; and the angels of the Lord appeared to them, to assure them, that in like manner as they saw him ascend in the clouds, in like manner he should descend



again. Now if all these confirmations were false, where is the man that can rely on a word of the Gospel, or a word of the Apostles? Yet of such madmen there are thousands in the world, *who believe the whole a fabricated story*; and yet profess to say our Saviour and his disciples were good men! This appeareth to me the deepest of insanity; a most wild and erroneous belief; and yet those madmen are not condemned by the worldly-wise; only men that do believe the truth of the Gospel say their belief is wrong, without discerning the depth of their madness and folly. And are these the men whose wisdom we are to rely on? Then we may as well trust on the broken reeds of Egypt, as trust to the wisdom of men, who believe it to be madness to rely on the written word of God, and the visitation of his Spirit, as he hath promised, and the beauty of the Gospel as it is joined together. This men call enthusiasm and madness; but to have a belief they have no grounds at all for, is not judged madness in men; for I see these Arians, in every part of the kingdom, looked upon as reasonable, sensible men, and only judged wrong in their belief, by those that believe the truth of the Gospel. Here I have shewed my firm belief that these Arians are madmen; and were my belief in our Saviour so erroneous, and were I visited by a spirit that taught me such doctrine, then I should believe it came from the devil; because it is inconsistent with sense or reason to believe the Gospel can be true, if all the witnesses of our Saviour were false; but if the witnesses are true, as I believe them to be, no man endowed with reason, can have a doubt of our Saviour's being the Son of God, who is spoken of in *Psalms* ii—Thou art my Son, this day have I begotten thee. Here I have shewed the inconsistency of the Arians, on the one hand, in faint colours, (for I might fill a volume with the madness of their folly, in what they profess to believe); and now I shall come to another sect of people, which are the

Calvinists, that from a few texts of Scripture, which they cannot understand, have wrested the whole Bible to their own condemnation. But I know they will be ready to answer me, they have placed the Bible for their own justification, that they *were elected before the foundation of the world to be saved, and all the rest of the world were ordained to be lost*. So they have picked out texts for their purpose, which they do not understand ; because it is written—Jacob have I loved, and Esau have I hated before they were born ; but they know not why that type was set in Jacob and Esau ; nor what is meant by election and reprobation ; but they go to St. Paul, whom they say was a chosen vessel of God, though he was a great persecutor at first ; but they know not why he was a chosen vessel ; yet from his own epistle, we might clearly see his heart was good, though his belief was wrong ; and of that wrong belief the Lord convinced him, as he had a single and zealous eye to the glory of God ; and for his honour and glory the Lord chose him. Here I believe, with all the Calvinists in England, when the Lord has any wondrous work to do, knowing the hearts of all men, he chuses instruments to work by. The foreknowledge of God must be allowed by every Christian believer ; therefore in any work he has to do, the Lord certainly knows who is calculated and fit for the work : the Lord knew, when Moses was born, what he would be ; therefore he preserved his life in a strange manner, and for a strange work ; he knew the perverseness of Pharaoh's heart, and instead of cutting him off in his sins, as thousands are cut off, he prolonged his life to shew his wondrous works in him. Thus we see the Lord, knowing what is in man, chuses the objects *on both sides*, to shew his wondrous works ; but does this affirm, the Lord knowing what is in the heart of man, that it was his determination, before the creation of the world, when he created man, that he designed to create the major part of the world to be in opposition to his will and command ?

that he chose and ordained men for that purpose? Then I ask them what they make of the Bible? I shall come to the Revelation first—Whosoever will, let him take of the water of life freely. But here the words must be turned by the Calvinists, and say—*Whosoever the Lord hath ordained are to take of the water of life freely.* So the will must be put out of the question. *Chap. iii. 21*—To him that overcometh I will grant to sit with ME in my throne. But what hath man to overcome, if he be *ordained* what he shall be? Then man hath nothing to overcome: if the decrees of the Lord are fixed, that he is born to go to heaven, all things are overcome for him; then why is he counselled to buy gold tried in the fire? that he may be made white? and anoint his eyes with eye-salve, that he may see? Here are Scriptures mentioned in the Revelation, that are wrested and turned by the Calvinists. Do men vainly imagine that the Lord invited men to mock and deceive them? Weigh deep *Chap. iii.* and hear what the Lord saith to the churches—that no man may take their crown from them: But who can take the crown from a man, if it be firmly fixed by the Lord unalterably, that cannot be removed? In *Chap. ii. 26.* it is said—He that overcometh and keepeth my works unto the end, to him will I give power over the nations.

#### THE ANSWER OF THE SPIRIT.

“Now I shall answer from the pondering of thy heart Thou sayest, as the Arians err from the truth of the Gospel, just so do the Calvinists err from the truth of my Bible. This I know is thy pondering heart, from all the Scriptures thou hast read; and I now tell thee, the pondering of thy heart is worked by ME, to shew the madness and folly of mankind; therefore I tell thee, without my visitation to come and open the eyes of the blind, to unstop the ears of the deaf, the madness and folly that is in man would soon make my Bible to be but a form; for as

thou sayest from the Gospel, if they make every witness of mine false, and all my assertions false, they must make my Gospel false; and this, I tell thee, is done by thousands, while on the other hand there are many that profess my Gospel to be true, and yet deny the truth it contains. Now let men answer ME, why I wept over Jerusalem, and said I would have gathered them together, as a hen gathereth her brood under her wings, but they would not? why did I say, I came that they might have life; but they would not come unto ME that they might have life? Now I tell thee, as much as the Arians err from the truth of my Gospel, on the one hand, to make ME, and my disciples, the author of lies; just so do the Calvinists make my Bible the same; therefore I worked in thy heart to differ in thy opinion from the opinions of men; and now I bid thee search the Scriptures—and where are the men who can answer for their belief on the one hand, any more than the Arians on the other?”

After I had searched the Scriptures I found them full of the threatenings of the Lord against his own people; and the invitation of the Lord, to have them turn unto him that they might live. Now mark the words of the Lord, what he saith concerning the children of Israel—Oh, that there was such a heart in them as I could wish! As I live, saith the Lord, I have no pleasure in the death of the wicked, but rather in them that repent and turn: turn ye, turn ye; for why will ye die, O house of Israel! saith the Lord: all day long have I stretched out my hand to a disobedient and gainsaying people: the ox knoweth his owner, and the ass his master's crib; but Israel do not know, my people do not consider. Now mark *Jeremiah* xxii. 5, the threatenings of the Lord if they would not hear. Let them mark *Isaiah* lv. 6—Seek ye the Lord, while he may be found; call ye upon him, while he is near. Let the wicked forsake his ways and return unto the Lord and he will have mercy upon him. For my thoughts are not

your thoughts ; neither are your ways my ways, saith the Lord ; for as the heavens are higher than the earth, so are my ways higher than your ways ; and my thoughts than your thoughts.

#### THE ANSWER OF THE SPIRIT.

“ Now I shall answer thee from these words : and enquire of mankind what they make of ME, and my Bible ? Should I invite men to turn unto ME, and promise them mercy if they did return, if my decrees had been fixed they should not return ? How then could my anger and indignation be kindled against a people, that had done the things I *ordained* them for ? Remember what I told thee concerning Pharaoh ; and know for what ends I have said, the wicked was prolonged : to shew my judgments, that the living may lay it to heart ; but if my ways had been like the ways of men, and my thoughts like the thoughts of men, that say the sinners are *ordained* so by ME, to what use is my shewing judgments in this world, that the living might lay it to heart ? O, vain and simple men ! do you judge your God another such as yourselves ? I tell thee, the Arians no more wrest my Gospel, and make all my apostles false witnesses, than the Calvinists wrest my Bible. What do they make of ME and my prophets, any more than the Arians make of my Gospel, who make the witnesses all false, and make ME another such as them, by saying I was *not* the Son of God ? And yet they allow ME to be a *just man*, which they can by no means prove in the way they have fixed the Gospel. And now I ask them how they will prove ME a just God by the way they have fixed my Bible ? If they bring the whole together, as thou hast brought the particulars of the Gospel, they must see the perfect likeness. One parable I shall put for man, and let him answer for himself : Does a father condemn his children because he places them to different trades, if they behave alike in their trades, every one as their father hath placed them ? But if the father should take his children as soon as the were born, and de-

termine to put one part from him, never to see or know them ; and bring up the other part in his own house ; who can blame the children that they do not regard their father alike, when he hath refused one part to have any knowledge who is their father, or to shew any love unto them ? Should he threaten them with judgments because they did not love him, like the children that had a knowledge of him ? In this thou sayest the father must be cruel : and I answer thee, perfectly so ; and to that likeness have men compared ME ; that I have refused them any knowledge of ME, every influence of my Spirit, every call of grace ; and yet they say I have punished mankind, that they would not receive what I would never give ! How then can I wait to be gracious ? How can my Bible be true ? How could I say, turn unto ME, and I will turn unto you, if I have made men so that they could not turn unto ME ? I have already told thee, and I now tell thee again, their doctrine came from the influence of the devil, to lead one part in presumption, the other in despair ! But thou sayest in thy heart, many good men are filled with that doctrine : and I now tell thee, there are many good men full of errors, as well as the wicked ; or how should I have pronounced in my Bible that the wisdom of the wise men should perish, and the understanding of the prudent men should be hid, to prove that man was dead to knowledge as I pronounced him ? Therefore I tell thee all these evils are amongst mankind ; know it is written, the righteous man falleth seven times a-day, and know what I said in my Gospel, when they had done all, they were *but unprofitable servants* : and NO MAN SHOULD GLORY AND BOAST IN MY PRESENCE. But I know the pondering of thy heart—Is man lost for his wrong judgment ? I tell thee, no, if his heart be good ; for they do not discern what they do ; and no more discern what they make of my Bible, or what they make of their Creator, than the Arians discern what they make of ME and my Gospel. And this is

permitted to fulfil the Scriptures, that there is no knowledge in men before I come to redeem them from the Fall; for as men are pronounced dead, the *end will prove them dead to knowledge*. Mark *Isaiah* lvii. 14—Take up the stumbling block out of the way of my people: But where is the man who can take the stumbling block out of the way of my people? Have I not said, it is I the LORD, the HOLY ONE, that dwelleth on high, do revive the spirit of the humble and the heart of the contrite ones? For I will not contend for ever; neither will I be always wroth. Then know, all men, it is I the Lord that must take the stumbling block out of the way of my people, which it is impossible for man to do. Now let men read *Chap.* lviii. and weigh it through, then they will see unto whom the light shall break forth as the morning. *Chap.* lxxv. 2—I have spread out my hands all the day unto a rebellious people: Have I then spread out my hands to a people that I had made and *determined should be rebellious against me*? Should I spend my strength for nought, to go contrary to my own decrees? Did I say it by Pharaoh, that I had stretched out my hand to him to invite him? Did I not say on the contrary, that his life was prolonged to shew my judgments? for this was the meaning of my words\*; then why will men say I mean to mock them, by inviting them? Know what I said of Esau, I hated him; but thou knowest the reason why I said this of Esau, and why I raised up Pharaoh; but had this been my mind of all men, I would have said it of all men; but know I have not said it of all men; but through my Bible I have invited, I have threatened; then why are men partial in the law? Hath not one God created you? have ye not all one Father? then why do you deal treacherously one against another? Ye are departed out of the way; ye have caused many to stumble at the law: here I tell thee, thousands and tens of thousands have been caused to stumble by such law and by such doctrine.

\* See Exodus ix. 16.

Now let men read my Bible through,  
 And answer my demand,  
 Why any judgments I did shew,  
 If that their words must stand?  
 Then surely all, both great and small,  
 Have done my perfect will;  
 I ask how any men can fall  
 For words beyond their skill?  
 I tell you plain, ye sons of men,  
 You bring before men's view  
 That I've elected what I've not,  
 The end will prove it true.  
 The reprobate I've told his fate,  
 And judge it from the first;  
 But where's the man that now can stand  
 To prove my Bible's plac'd  
 This way for man? They don't discern  
 How I have threaten'd through,  
 And how my PROMISES do stand,  
 That sinners they may know,  
 If they do turn, in sorrow mourn,  
 Their sins I shall forgive;  
 This way my Bible all doth stand—  
 My Promise is to save  
 All that will flee and turn to ME—  
 And see my Gospel here,  
 What joy in heaven I said should be  
 When sinners did appear  
 To seek the Lord with one accord;  
 But if the whole was fixt,  
 I ask what joy it could afford?—  
 The prodigal is next  
 That must appear, I tell you here,  
 To shew the state of man,  
 How much the Father's heart doth yearn  
 When sinners do return;  
 If they could not (discern their lot)  
 Then I must wrong appear  
 For to invite, and not to slight  
 Returning sinners here.  
 But wrong, I say, I'll shew the way  
 That I said I am wrong,  
 If sinners could not turn to ME,  
 To bid them e'er to come;  
 Some types appear, I tell you here,  
 That I've plac'd for the end,  
 Which I do see make thousands err;  
 And now 'tis my intend  
 My Bible clear to make it here,  
 And so explain the whole;  
 For men throughout, I see, do err  
 And make some-thousands fall.  
 'Tis known to thee, in misery  
 That many go that way;



And in despair they do appear,  
 I've not elected they;  
 Is said by some, their grief comes on,  
 And so their faith do spill;  
 They're doom'd to die in misery,  
 And all their love is chill'd,  
 By doctrine here, no man can clear,  
 Unless he mocks his Lord;  
 For if my Bible you read here,  
 And judge my written word,  
 You all must say, like thee this day,  
 They're Arians all become,  
 That now my Bible place this way,  
 Election so of inan.  
 Then surely I, who dwell on high,  
 Am wrong to threaten so;  
 My prophets you must give the lie;  
 My Name you do not know;  
 And therefore wrong you do go on  
 To lead mankind astray;  
 I know presumption is in some,  
 They perish in the way,  
 That they're elect, and I'll protect  
 Them in the dying hour;  
 My word with them hath no effect,  
 Nor do they feel my power  
 In any thing to them is known,  
 'Tis their conceit is all;  
 Their teachers lead them so astray,  
 'Tis time for ME to call.  
 My Bible here for to appear—  
 And let men judge this sound:  
 Suppose my prophets to appear,  
 In language men have found,  
 And say that I, who dwell on high,  
 Had fixt my *just decrees*,  
 Determined men in hell should lay;  
 To warn them of their ways  
 Was all in vain for to contend,  
 As my decrees were fixt;  
 But my elect I should protect;  
 And this to follow next,  
 I have decreed, by them is said,  
 The men shall dwell with ME.  
 Now if the prophets this had said,  
 Vain men, I ask of ye,  
 What use my threatenings did appear?  
 What use it was to call?  
 Why should I bid the sinner fear,  
 That I'd ordain'd for hell?  
 Ah! simple men, your thoughts are vain;  
 Your God you do not know,  
 Your doctrine's laid before my throne,  
 'Tis time for man to know

That I'm provok'd to bring the stroke,  
 And make an end of all,  
 Unless 't be those that will not mock,  
 But own that since the Fall,  
 That dead to knowledge men have been—  
 In ADAM all did die;  
 But I shall make alive again  
 If men rely on ME.  
 Now search the Scriptures, I command,  
 I'll answer thee again;  
 Shew where election so doth stand;  
 For I shall it explain."

*Romans, chap. viii. ver. 29, 30*—Whom he did foreknow he also did predestinate, to be conformed to the image of his Son.

"Now I shall answer thee from these words, as touching election. If I had not foreknown what was in men, I never could foretel what they would do; I foreknew what the Jews would be; and therefore I foretold what they would do, when I came upon the earth; I foreknew the working of Satan, that as long as he had power to work he would find instruments to work by; I knew what was the make of all men, and the different make of mankind. It is not all religious men that have a make alike; for I have already told thee, and I now tell thee again, ye have different spirits of your own; and these are known to ME, whose spirits are most consistent to be workers with ME; and these are the spirits who are chosen by ME to be workers with ME, as a builder chooseth men that are fit for the building, and a husbandman chooseth men that are fit for his vineyard. All these men are known to man, who are fit for their different callings; then how can I be a God of any knowledge, if I did not know who are fit for my calling, and for my employment in any wondrous work I have to do? I knew what Moses was, as I have told thee, and I knew what Pharaoh was; therefore I prolonged his life to shew my works: But they say I hardened Pharaoh's heart, that I might shew my works by him; but do men consider how Pha-

Pharaoh had hardened his heart against the children of Israel before ? Then if I had designed to harden his heart on to shew my judgments upon him, that others might fear, how will men wrong the Scriptures to say, I will the death of him that dieth, when I have visibly worked these judgments upon hardened sinners, that I knew would not repent, to convince others ? If men will not look to the beginning, they can be no judge of the ending. Mark what Pharaoh said : Who is the Lord, that I should serve him ? I knew the pride of Pharaoh's heart ; I knew the hardness of his heart ; and where was the difference of my cutting him off, either by death in his bed, as the first-born of Egypt were cut off, or cutting him off in the sea ? The difference was none to him ; but it was in love to mankind that I shewed these visible judgments, for the living to lay it to heart. But had I ordained, before the foundation of the world, one part should be like Moses, and the other like Pharaoh, my wondrous working in the land of Egypt would have been of no use to mankind ; for I could have sent the plague in Egypt, and have cut them off, to have delivered my people that were like Moses ; and this might be done in all ages of the world, without shewing my wondrous works. But now, as touching election, if all were ordained like Moses ; then all must have stood like Moses ; and Moses would have had no trouble with the children of Israel ; therefore, I tell thee, election goeth for those that are chosen for my purposes, as I have said by a builder, or a husbandman. A member of parliament is chosen by election, to be a guide and director for your nation ; but does this argue that all men must be chosen the same, that are the king's subjects ? I tell thee, no ; and yet ye are all subjects alike in various ways, though not elected members of parliament alike. And now I shall come to the purpose of my visitation to thee. I knew thee

before thou wast born, as I said of Jacob ; therefore the promise was made to thy mother : and let them weigh the manner of thy life, how I have kept thee for such a time as this. Now I tell thee of my Bible, there is no Scripture placed but I must choose instruments to fulfil, as I have said by the building a house ; and consider how many different hands are employed in the building ; just so it is by my work ; when I have any building to accomplish for man, I must gain my different labourers in the building. Now consider in what manner thine began first ; and who were the first chosen to send unto ; but know, as a builder may ask labourers that may refuse, and gain others ; just so it was by ME ; yet by the first chosen thy work went out into the world ; as a man that hath a large building to perform will advertise for labourers who will assist him. Now tell ME, ye worldly wise men, how did my labourers come into the vineyard ? or how did my builders begin with ME ? Thou answerest, by free choice, hearts inclining, and hearts longing to assist in the building for my kingdom, that my house may be established in righteousness ; then I ask men, who are my elect members ? Let there be first a willing mind is said in the Scriptures, and let men begin to be workers with God ; then my promise is to be a worker with man ; so you may call it elect members, or what you please ; but this you are all to discern, the elect members, whom I sent thee unto, did not come forward in the building ; then by whom is it raised up ? But did I not know the hearts of all men, that when thy writings went out in the world, I should gain labourers to come into the vineyard, or I should never have sent it out in the world ? for I well knew, though thy spirit was willing, thy strength was weak to carry on a work like this : and should I begin a work to send it out in the world, and let it die, like those who began from themselves,

or, from a wrong visitation? I tell thee, no. See how soon their's hath perished and come to nothing, while thine hath been rising higher and higher : and higher and higher they will see it to arise, like the sun in the firmament, till it is known to all to be the perfect day ; that meaneth the perfect day for your redemption. Then ye may come to the words of St. Paul : Those whom I foreknew would be faithful labourers in my vineyard—when the writings went out in the world, and my visitation was made known, those whose hearts were ready to receive them, I have already told thee, they are predestinated to be conformed to the image of the Son. This is the predestination thy visitation is for, that ye might be the first-born among many brethren. But now let men answer ME, when this predestination took place, that men were conformed to the image of the Son? Bring ME the man, bring ME the woman, that will prove my image is in them, either in mind, or heart : thou answerest, no man has this perfection in him ; yet I tell thee, this they are predestinated for, to have the same mind in them that is in ME, to destroy all the works of the devil : that my kingdom may be established in peace and righteousness ; that man may become in the likeness of his MAKER, as he was created for : for know what I said when I first made MAN : Let us make man in our image, after our likeness. So this is the predestination that true believers are now predestinated for, to be conformed to the image they were created for ; and this is the calling they are called to ; and in this calling they are justified by ME ; and as they are justified, they shall also be glorified ; as I have promised in the Scriptures of truth, that there shall be a new heaven and a new earth, wherein dwelleth righteousness. And mark what is said in *Isaiah*, lxxv. 17.—For behold, I create new heavens and a new earth : and the former shall not

remembered, nor come into mind. But be you glad and rejoice for ever in that which I create. This is the *predestination that I died to accomplish for man*, to bring him in the end to the image and likeness that he was created for. Now what can men say to these things? Let them be strengthened from the words of the Apostle—If God be for us, who can be against us? And who can be against them that believe my Gospel? For if I delivered up my life for all that believe in ME for redemption, shall I not freely give you all things that are promised in my word? Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? Now answer ME, O vain men; bring forward all the cisterns that ye have hewed out to yourselves, that ye are the elect of God, and let all your works appear before ME, and where is the man who can stand and say, I am in the perfect image of the Son of God, in his likeness, or in his life? I tell thee, no man; every mouth must be stopped, and every tongue must be silent; and conscious guilt must condemn all men to say—"the image of Christ is not in me; I have sinned and come short of the Glory of God." Then where is my predestination for them to be in the image of the Son of God? No man will dare to say it; when the secrets of all hearts, and all their private and public ways are made known, this cannot be proved by men, that the image of the Son is in them. But I have shewed, from the Revelation of my Spirit, what this calling is for—to bring them back to the image they were created for; and this is the desire of believers, to elect ME as the only TRUE and LIVING GOD, united together in the creation, now to come and accomplish their redemption. Then who is he that condemneth? It is I the Lord that justifieth this desire in the hearts of men; and by this desire they are justified; and by this desire they shall be glorified, as their desire is to glorify ME,

that God may be all in all. Then who shall lay any thing to the charge of my elect, when I have told you in these things, it is I the Lord that justifieth; and these are the elect that shall stand, who have elected ME as their King; and I have elected them as my sons, to come to the image they were created for. Now where is the man, amongst the believers, that will boldly say he is this already? This presumption is not in them; yet this, I have told thee, they are predestinated for; and I will make them more than conquerors over their enemies, spiritual and temporal; because they confess it is not of themselves, yet they believe the power is in ME; then who shall separate them from the love of God, which is in Christ Jesus? It is not all the persecution of man can this accomplish. *Romans ix. 9*—This is the word of the promise, At this time will I come, and Sarah shall have a Son. So the promise was made by faith, and through faith, before it was accomplished; for Sarah had no son when the promise was made; yet after it was made it was fulfilled; then if the promise of a child was obtained through faith, how much greater must the promise of your redemption be obtained through faith, to them that believe? But now mark what followed from the promise made unto Abraham; and that unto Isaac, of Jacob and Esau—Jacob have I loved, but Esau have I hated. Here the apostle himself did not understand what he was writing; neither did any prophet in the world, or apostle, understand all they wrote, any more than thou understandest all thou hast written: and that thou sayest is very imperfect; and so imperfect is the knowledge of all men, as by their remarking from the words of the apostle, “before the children were born,” that the words spoken alluded to God’s election; but know, I have told thee, this election stood by types in Jacob and Esau, being from the seed of

Isaac, in whom I said all the families of the earth should be blessed; then there must come a type from him to shew the type of the evil that should be cut off. There was no good nor evil done by the children, when the words were spoken; but there was good and there was evil where I placed the type, from the Fall; and know, the promise was made to man, but not to the devil; for there you know the curse was fixed. So I have already told thee, and I now tell thee again, it is *MAN that I loved*, but *Satan that I hated*; and here the promise of election shall stand.

*(This Subject is continued in the following Part.)*

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THESE EXPLANATIONS OF THE BIBLE are continued in the  
SIXTH PART.

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# TRUE EXPLANATIONS

OF THE

**BIBLE.**


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## PART THE SIXTH.

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*Continuation of the Subject of Election beginning in  
Part V.*

**N**OW judge, from the prophets, who is my elect, to bring in your election ; and know it is written, Strive to make your calling and election sure. Then if ye are to strive to make it sure, know all men, ye must be workers with God by faith to make your election sure ; for my election shall stand according to my promise, which is of faith to them that believe ; for if Abraham obtained the son by faith, which was but a shadow of the promise, how much more by faith must ye obtain the FULL PROMISE of your redemption ? But I ask men what faith they call election, by the judgment of man ? will they answer, because they believe they were elected to be saved ? then I answer the Romans' faith may save them the same ; they believe they shall be saved by the *pardon of their Popes* ; and that this is ordained for their salvation, just the same as ye believe ye were elected from the foundation of the world, to be saved a particular people, *because ye believe it*. But when I bid men to bring forth their arguments, and shew their strong reasons, what grounds they have to believe they are thus elected, every mouth must be stopped, and every tongue must be silent ; for ye

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cannot shew your foundation one above another ; when I come to judge every man according to his works, will your works prove before ME, who say, ye are the elect, that ye are more, holy, or better than your neighbours ? or will ye answer, " no ; we believe we shall be saved by faith ? " Then I answer, there are thousands and tens of thousands who will be saved by the same faith ; so that no election can be proved by man by the faith that they profess, any further than the Jews could prove by their belief, saying they were the seed of Abraham, but proved by their conduct they were not the seed of Abraham ; for know I said, if they had been Abraham's seed, they would have believed on ME, as Abraham did ; for Abraham saw my days and was glad : and now I say the same by these believers in election, that judge they are the elect, let them look on the Jews and tremble, lest their election that they have built up fall away, as the Jews' did ! For he that believeth on the right election must believe all the words of the apostle, that the election, which is meant by God, is to predestinate men to be conformed to the IMAGE of HIS SON. This is the Election that is meant in the Scriptures ; then who shall say there is unrighteousness with God, when he suffered his Son to be delivered up for the transgression of man ? whom as it is said, Jacob have I loved, then shall I not avenge the Esau that I hated ? and shall I not have mercy on man whom I created ? Therefore I will have mercy on whom I will have mercy ; and this mercy was promised to man in the Fall : I will have compassion on whom I will have compassion, and this compassion was promised to man in the Fall ; and as the curse was pronounced on Esau, by saying I hated him, so was the curse pronounced on that old serpent called the devil ; for I said his curse should be above every living creature ; for as he bruised my heel, so would I bruise his head : therefore it is I the Lord that sheweth mercy unto man whom I created.

Now mark what follows concerning Pharaoh : For this cause have I raised thee up, to shew my power, that my Name might be declared throughout all the Earth. Now I have already told thee the type of Pharaoh, for what end he was raised up ; but what is the shadow of him, the type must follow to the substance, where I have placed it, till my Name is declared throughout all the earth, to be known amongst the nations, and worshipped amongst all people. Here is the meaning of the Gospel, that was not understood by the apostle ; therefore he adds what the language of men might be, from the judgment they draw from these words : Why doth he yet find fault ? for who hath resisted his will ? But now I will tell thee why I do find fault ; men and devils have resisted my will ; do not men reply against God ? do not the men that are formed say, what formest thou ? or why hast thou made me thus ? Hear my answer, O man, that replieth against God, didst thou not reply against ME in the creation ? didst thou not find fault when I made the woman, what had I formed her for, if I found fault in what she had done ? But thou sayest, that was not the language of the man's answer ; but I tell thee it was the sense of his answer ; and now the sense of men's words are the same : what, have I formed a woman to plead the promise made in the Fall, to be avenged of her adversary the devil ? Here is the clay contending with the potter ; but hear my answer, O vain man ; if I made the first vessel unto dishonour, as man dishonoured ME thereby, have I not power over the clay off the same lump, TO MAKE ONE VESSEL UNTO HONOUR to shew my wrath, and make known my POWER upon the *vessels of wrath* that are fitted for destruction ; though I have endured with much long-suffering the sufferings of my saints, the suffering of my SON, the suffering of the Apostles, the suffering of the Martyrs, and the suffering of man in all ages of the world ? This I

have endured with long-suffering for man, and with long-suffering to have my own Name mocked and despised by the sons of men, where Satan's power can prevail. Thus I have endured with long-sufferings; but now my wrath shall be poured out on the root of all evil; and my power shall be made known unto the ends of the earth, that men may know the riches of my glory, that I have prepared for the vessels of my mercy, which I had prepared from the foundation of the world to be vessels of honour and glory to ME. And this is not only to the Jews, or Gentiles, but unto the ends of the earth. This calling is for all, to make them my people, which are not my people; and them my beloveds, which are not my beloveds, that the ends of the earth may see my salvation, and become the children of the LIVING GOD. For I have already told thee, and I now tell thee again, though the numbers may be slain as the sands on the sea shore, yet a remnant of all nations shall be saved; for I will finish my work and cut it short in righteousness; for a short work I shall now do upon the earth: and they that obtain these promises, must obtain them by faith, or they will stumble at the stumbling stone, and not rely on the Rock of Offence; but whosoever relieth on the Rock of Offence, and believeth in him shall not be ashamed."

In writing *Romans* ix. 33, we were stumbled at the word *Offence*, as we did not know the meaning of the word.

"Now I shall answer thee: As weak as all your judgment is, concerning the last verse, so weak is the judgment of mankind concerning the whole chapter; and to try your judgment I spoke the words in that manner that you could not understand; but now come to the words before—They stumbled at that stumbling stone, as it is written, Behold, I lay in Sion a stumbling stone, and a rock of offence. Now go to my Gospel, and see how

they all stumbled at my being the CORNER STONE for MAN; therefore it is written, I lay in Sion a stumbling stone; and though I am the ROCK of AGES for all men to trust to, and the CORNER STONE for man's salvation, yet I was a stumbling stone to the Jews, and offence unto them; so I was the Rock of Offence to them; but whosoever believed on ME should not be ashamed. And I now tell thee, I am as great a stumbling stone to man, in the way I shall fulfil my Gospel, as I was to the Jews at first, when I brought in my Gospel; and though I am the ROCK of AGES for all men to trust to for their redemption, yet it is plainly proved in the world, that I am a ROCK of OFFENCE to thousands; because they are offended at all my sayings, as the Jews were before; but however great offence I may be to thousands; yet I am the ROCK of OFFENCE to destroy mine enemy, and the adversary of mankind; and I will be a ROCK of DEFENCE to them that believe on my Name; for they shall not be ashamed that trust in ME for redemption, as I have promised; for I tell thee salvation must be sure to them where redemption is promised. Now I have explained to thee these two Chapters, where they have built their election upon, according to the wisdom of man; and I have explained them to the meaning of a God. Now let them that mock my general invitation to all men, who are come to seek and to save that which was lost, explain to ME all the Scriptures that I have pointed out; that they have another meaning from what is written, as I have explained that these two chapters have a different meaning from what is understood by man, and then see what they make of the Lord, the Law, and the Prophets. I tell thee, they must make it worse to turn my words than the Arians have made my Gospel. But let this be understood by all men, I have not turned the words of the apostle, only explained the sense of his words; so let men explain the sense of my

Bible, what is meant by my promising blessings if men would turn unto ME; and my threatening judgments if they would not. But one thing let men observe : I came to seek and to save that which was lost ; then by the judgment of man, the way they have placed Election, alluding to a few chosen people in all ages of the world, they could never be lost by their account ; then what have they to do with Redemption ? it is those that they judge lost, that I am come to seek and to save. So let them take care, lest they perish like the Jews ; for if men will come to redemption to be made alive in ME, and come to the knowledge of their God, they must believe and be convinced they are dead to that knowledge from the Fall ; and that it is by ME they must be renewed to be brought to life ; that meaneth, a spiritual life, and a spiritual knowledge, which they lost by the Fall. And these are the people I am come to seek and to save, as I came to seek and to save the Gentiles, that were a heathen nation ; a people that knew not how to serve God was brought in by the light of my Gospel ; but doth my Gospel end there ? how then are the words of the Apostle fulfilled ? Let them answer *Romans xi. 1*—Hath God cast away his people ? God forbid ! but if the redemption of man never take place, the Jews must be cast away for ever ; mark the number of years since the Gospel was established, and the Jews yet stand as an outcast nation ; but mark what is said by the apostle—If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead ? Now where is the Scribe or where is the Pharisee, where is the wise man or where is the learned, or where is the disputer of this world, who can tell thee the meaning of the apostle's words ? In thy heart thou answerest, no man ; it is a thing impossible to be answered by man ; because the casting out of the Jews was not the reconciling the world to God ; neither



are they reconciled to this day; therefore the meaning cannot be understood by man; and this I know as well as thee, no man can explain it, nor can any man understand it; but I shall tell thee the meaning, how the casting out of the Jews will be the reconciling of the world to all true believers. From the Jews every nation must be convinced, that man is dead to the knowledge of his God; as I said of the Jews, You only have I known of all the families of the earth; then if these people, which were my only people that had been visited by my Spirit, by whose hands I had worked signs and wonders, as I did by Moses and by Daniel, and other prophets, and yet when I came into the world, and shewed signs and wonders amongst them, and worked so many miracles before them, yet did not know I was the Son of God, neither understood their prophets; how shall a people that were like a wild olive branch grafted into the vine, pretend to say they understand all my Bible, or understand my Gospel, or what was said by my apostles, any more than the Jews understood what was said by the prophets? This must be discerned by every man, that they are truly dead to knowledge, before I come to redeem them from the Fall; and this must be the faith of every man that is redeemed—  
 “ We have no knowledge of ourselves; we see the  
 “ blindness of the Jews; and we see we are no bet-  
 “ ter than they were—a mixture of good and evil  
 “ was in them under the Law, and this we see under  
 “ the Gospel; yet if we discern deeply, we see the  
 “ Jews without knowledge; yet we see they trust  
 “ to their knowledge; and by their trusting to their  
 “ own wisdom, we see them stand as a proverb of  
 “ folly before us.” This, when deeply discerned  
 and weighed by mankind, will reconcile their hearts  
 unto God, that they must be taught of God, and  
 not of man, *before the fulness of the Gentiles can  
 be accomplished*, and before their redemption can

be accomplished, which meaneth the fulfilment of the Gospel ; and this will be discerned by every true believer in the Gospel. But had the Jews never been cast out for their unbelief, in trusting to their own wisdom, men could not so clearly have discerned, that they were perfectly dead to knowledge, that there was no knowledge in man, and that every good and perfect gift must come down from the Father of Light ; but had the Jews had wisdom and knowledge to understand their prophets, then they would have understood that I must come to die for the transgression of the Fall, and in the end to fulfil the promise, and destroy all the works of the devil, as it is spoken by the apostle. Now if the Jews had had all knowledge, that were my chosen people, the world might say—" There is knowledge in man, and we that are brought in by the Gospel, have knowledge in ourselves the same ;" and so the last error would be worse than the first. Men would never have believed they were dead to knowledge, if knowledge had been in all the Jews ; neither could my words have been true, that man was dead to knowledge. It was not by knowledge that Abraham obtained a son, but by faith ; neither was it by knowledge he obtained the promise when he went to offer up his son ; yet by faith he thought I should fulfil my word and promise that I had made him, without any knowledge how it should be accomplished : the wisdom of man might have disputed how it could be fulfilled when Isaac was dead ; but the faith of Abraham believed, and he relied on the faithfulness of his God, and not on the wisdom of himself. And this must be the faith of all men, that trust in ME for redemption, seeing there was no knowledge in Abraham, to whom the promise was made ; and there was no knowledge in the Jews ; for by trusting to their own knowledge they were cast out : so by their fall, every wise man will learn so stand, and wish to be led by God, and not

by man. And this will be the reconciling of the world to God, when men are convinced from the folly of the Jews, that there is no knowledge in man; and they have no power of themselves to help themselves; yet there is power laid upon ONE that is mighty to deliver them from this death, and bring them into a newness of life with their God. And thus the eyes of the Jews must be opened—that they are dead to knowledge and must be restored by faith, which is life from the dead. At present they stand as a people dead to God; that is to the knowledge of his ways; but when they are restored to receive the promise, as Abraham received his promise, it must be by faith in the Son of God, as Abraham had faith in his son, that if I slew him I should raise him up another; so must the Jews believe, that though I was bound like Isaac and cast upon the altar, crucified on the Cross; yet I rose again in my perfect Body, as Isaac did; and this is the SPIRITUAL ISAAC *in whom all the families of the earth shall be blessed, that are the children of Abraham by FAITH.* So when ye are redeemed from the power of Death, Hell, and Sin, will ye not say *it is life from the dead?* And life from the dead it will be to the Jews, when the eyes of their understanding are opened, and they begin to discern the prophets, that ISAAC *was but a shadow of the promise that was made in the SON OF GOD,* and they, like Jacob, seek after this promise to obtain it. But know, it is written, the promise is made to them that believe; and life from the dead is the redemption of man;—but now I ask thee, who will seek for a physician when he judges he is in perfect health? or who will claim a promise that was never made to him? Then who will apply to ME as the great physician of all men, to be made alive in ME, as they were pronounced dead in Adam, before they are convinced that they are dead in trespasses and sins, and to the knowledge of their God? And this,

from the Jews, every wise man will discern, when he sees my Bible laid open before him, and call reason to his assistance, if knowledge was not in the Jews, it cannot be in the Gentiles; neither can it be in man, but in God; and thus relying upon their God, is the way that the world will be reconciled to God, that HE may be all in all, and rely on him for the promises that are made. Thus will the casting off of the Jews enlighten every true believer to rely upon the Lord; but the calling in of the Jews will be as life from the dead to them, that have been so long dead to the knowledge of God; why they were so many years cast out; why they have been without a prophet so long; why they have had no knowledge wherein their transgressions lay; but when their eyes are open to the whole, and they look back to a CRUCIFIED SAVIOUR, whose love they have slighted, because I died for the transgressions of man, and they judged I came too low, but now I am coming in might, majesty, and power, to call my sons from afar, and my daughters from the ends of the earth, to destroy the heathens that call not upon my name, and establish my kingdom in righteousness and peace; this they will find is a life from the dead; and by faith they will be thus received to obtain the promise made to the prophets. Here I have shewed thee the meaning of the words, why the casting out of the Jews is the reconciling of the world; because men would not believe they were dead to knowledge, if it was not for the Jews, that stand a proverb of death before them; and by thus acknowledging their death, is the way they will trust in ME for life.

But now mark the words of the Apostle—*Boast not against the branches*. Now let men answer, how they understand these words? the branches, here alluded to by the Apostle, were the Jews that stood out thorough unbelief; and the Gentiles that were grafted in in their stead, were alluded to by the wild olive, that should not boast

against the branches, that were the natural branches cut off through unbelief. Now what is the meaning of the apostle's words, that those that were grafted in by faith should not boast against them that were cut off through unbelief? Thou answerest, thou dost not know the meaning; but I shall tell thee the meaning: The apostle was filled with the Holy Ghost, and he wrote from a spirit of prophecy, for a time to come, as well as the then present; and the unbelief that was in the Jews, was from the knowledge and understanding they themselves had drawn from the prophets, and this caused their unbelief. Here the apostle was warning the Gentiles that they might not puff themselves up with their own wisdom, and their own understanding; and that they had more wisdom than the Jews, because they had faith to believe; for mark the words of the apostle: If thou boastest, thou bearest not the root, but the root thee; then be not high minded, but fear. Now, if they boasted in their own wisdom, they could not say they bore the root, to be rooted and grounded in the Gospel; though the root might bear them for a while, till they came to be put to the trial of faith and knowledge, as the Jews were. And now is the time they are put to the trial; for the Scriptures were given not only for the present time when they were written, but for ages to come, that they might stand on record for reproof to all those that boasted in themselves, as the Jews before had boasted. Now where is the man who can boast against them? Will you say, they trusted to their own wisdom, the way they believed their prophets, or understood them? and do not you, that believe my Gospel, trust to your own wisdom and understanding the same? Then here is your boasting against the branches that were cut off through unbelief! Have not you as much reason to fear that ye may be cut off through your unbelief, as the Jews were cut off through

their's? For if ye discern my Gospel, there is as much reason to fear at my Second Coming, that ye may be deceived by the wisdom of men, and by your own wisdom, as there was for the Jews to fear; for I now tell you all, if ye weigh well the prophets, *there was more reason for the Jews to be stumbled at my FIRST COMING, than there is for the Gentiles to be stumbled at my SECOND COMING*, if ye weigh well the Gospel and the Prophets together. Then where is the man who can boast against the branches that are cut off, if ye continue in your own wisdom, as they continued in theirs? Now ye that were grafted in, were grafted in by faith in the Son of God; then abide in that faith, that my Gospel shall be fulfilled; if not, ye cannot say ye stand by faith; then ye must be cut off through unbelief, as the Jews were. But know, all men, the Jews stand by faith, that my kingdom shall be established in righteousness; that their redemption shall come; that I shall gather them from all nations, whither I have scattered them; and that a deliverer shall come in MY NAME, to establish the throne of David to them, and establish my kingdom in peace; then now mark, *they stand in faith, where you that believe the Gospel fall off* through unbelief. Then weigh deep the words of the apostle: If God spared not the natural branches, take heed lest HE spare not thee. So if unbelief cut off the natural branches, unbelief likewise will cut off the branches that were grafted in. Now mark how deeply the apostle warneth you of these things, of being cut off, at a time when the natural branches were to be grafted in; then know, it did not allude merely to those days, when the apostle gave them this caution, but it alluded to the latter days; for mark the words of the apostle—I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceit. And I now tell thee, by this wisdom and conceit of themselves, is the reason

they stand in jeopardy to be cut off: for if blindness in part happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved; let men answer what the fulness of the Gentiles means, that it is written, that at the fulness of the Gentiles there shall come out of Sion the Deliverer, when all Israel is to be saved. Now will men answer ME, that that Deliverer meant when I came to establish my Gospel, and the Gentiles were the Israel that were saved, and the Jacobs from whom ungodliness was turned away? will they say this was the meaning of the apostle's words, fulfilled at that time? How then was it written, *to wait* until the fulness of the Gentiles *was come in*, if it was come in at *that time*? Or how is it written, there shall come out of Sion the Deliverer, if it was meant of my coming to bring in my Gospel? Then it must have been said the Deliverer *was come*, and there was nothing to remain but a fearful looking of judgments on all them that believed not the Gospel. But know, the apostle tells you, the end was not come, nor the Deliverer, that should deliver you from all evil, and destroy all unrighteousness, was not then come to finish his work; but know, HE assures you HE shall come; and HE that shall come, will come, and will not tarry. Now let men answer, why it is so often written by the apostles of MY COMING, if I was not to come again in the Spirit to fulfil the whole? And now I shall answer thee, the meaning of the apostle's words, that thou hast been marvelling at—As concerning the Gospel they are enemies for your sakes; but as touching the election they are beloved for the Fathers' sake. Now I shall answer thee this mystery, why they were enemies to the Gospel, for the sake of the Gospel, that the Gospel through them might be fulfilled; and know, I have told thee, they stand a proverb for man, to prove there is no knowledge in man; for had it been through heathen nations, and them that had never aknowledge of God that

clamoured for my Blood, and stood out through unbelief, it could have been no proof that there was no knowledge of God in man; for if the knowledge of God had been in them that professed to be his people, then man could not have been pronounced dead to knowledge; but as blindness in part happened to the Jews, who had the greatest knowledge of God at that time, it proves there is no perfect knowledge in man. Now mark the words of the apostle; he calls their blindness but blindness *in part*; because they had an eye to the Coming of Christ, and HIS Kingdom; for they expected the MESSIAH to appear for the Redemption of Man; and this the apostle, being filled with the Holy Ghost, was assured he would come to accomplish; therefore he calls theirs but blindness *in part*, not believing in his Death and Suffering, that HE had come to accomplish one office, that HE might fulfil and accomplish the other. And this he was assured they would be convinced of in the end; though they were blinded in part, that they could not see HE must first come to suffer. This was the blindness of the Jews; they could not see Christ in all his office, and yet they saw it in part; though they were enemies to the Gospel, for the sake of mankind, as I have told thee.—But what Fathers' sake dost thou understand they were beloved for? Dost thou suppose the apostle meant the Father that was the Creator, Maker, and Preserver of all men? I tell thee, no; then the Father and the Son could not be united in one, if they were beloved in their persecution, and in their unbelief, for the sake of the Father, that the Father should call them beloved for so doing; then the Father and the Son must be divided; but the Fathers here mentioned allude to Abraham, Isaac, and Jacob, and all the holy men of the Jews; and many of them were my disciples to bring in my Gospel; and for their sakes, election stands for the Jews, that they may come



in as elect members at the last : for the gifts and calling of God are without repentance ; that meaneth, the Lord doth not repent of the promise HE hath made them, if they repent and turn unto HIM. Now mark the words further : if they that in times past believed not God, yet obtained mercy, through faith, know, that the same stands a proverb for the Jews, who now stand out through unbelief ; yet they may return and be saved through faith ; and these that now believe the Gospel, as the Jews believed in God and the prophets ; yet if they wrest the Gospel, and do not believe in the coming of their Lord, they will be cut off when HE cometh in the Spirit, as the Jews were when he came in the Body ; for know, when cometh the end, there are none but believers that can enter the kingdom. Now come to the words that I have explained to thee already—God hath concluded them all in unbelief, that he might have mercy upon all. This is the depth, and wisdom, and knowledge of God ; unsearchable are his judgments, and his ways past finding out ! for who could find out the depth of his wisdom, to shew, from the unbelief of the Jews, that knowledge was not in man, but in God ; and by his knowledge he will have mercy upon all in the end, that will acknowledge wisdom is not in man, but in God. But how can man, that boasts of his own wisdom, and his own understanding, rely upon the wisdom of God ? I tell thee, no ; he relieth upon his own wisdom, and knoweth not the mind of the Lord, neither hath he been his counsellor ; then how can he take counsel from his own knowledge, any more than the Jews, in what manner my Gospel shall be fulfilled ? Here I have shewn thee the meaning of the chapter in part : bring ME a man of learning, that will take it upon him to explain it another way, and I will answer thee again.

1 *Corinthians* Chap. i. Ver. 7—Waiting for the Coming of the Lord Jesus Christ.

“ Now these who preach from Paul’s doctrine, and take their doctrine from his, let them mark the apostle through, and see how he hath warned them from one epistle to another, to be waiting and looking for the coming of the Lord Jesus Christ, that he may confirm them to the end, that ye may be blameless in the day of the Lord ; but how can men be blameless in the day of the coming of the Lord Jesus Christ, who set aside all his Gospel ; and instead of exhorting men to wait for the coming of their Lord, persuade men against the coming of their Lord, that they have no such thing to expect ? Can such men be blameless in the day when their Lord cometh ? Let conscience answer how they must appear ; will not the apostle rise in judgment against them, when he hath warned them through to expect his coming ? But know, the world by wisdom knew not God ; for God hath made foolish the wisdom of this world ; then how can men boast of wisdom and think they are wiser than their teacher that wrote the epistle, after he was filled the Holy Ghost, and tells you, it is not many wise men after the flesh, not many mighty men, nor many noble, that are called ; for God hath chosen the weak, foolish things of the world, to confound the things which are mighty, that no flesh should glory in his presence ? Then how can the disputers of this world boast of their wisdom, their knowledge, or their learning ? Then they might glory in his presence, that knowledge and learning came from man ; and that they could accomplish, by their wisdom, what I the Lord never accomplished by mine, if the plan of man’s redemption can ever be brought in by the wisdom of man ; and if I come not again, in the Spirit, to fulfil the words of the apostles, then I must make their preaching vain ; but if I come again to fulfil them, I must confound the wisdom of the learned, to fulfil their words. So let men read my Gospel and confess it true, then

they must know the wisdom of man must all perish when I come to fulfil the whole, and to bring in the redemption of man. So let him that glories glory in the Lord ; but no man can glory in man, unless he rob God of that honour due unto his name. *Mark Chap. ii. 7*—We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world, unto our glory. Now answer, ye worldly wise men, how this mystery shall be understood by man, without the Spirit of God to reveal the mystery ? for it is written, no man knoweth the things of a man, save the spirit of man ; even so the things of God knoweth no man, but the Spirit of God ; then how will men presume to know the things of God, his mind, or his will, that he hath concealed from man, before it be revealed by his Spirit ? Therefore, I tell you all men, the Scriptures are written for your learning, that ye may walk thereby ; and know, when the end cometh, you must look to God for the revelation of his Spirit, and not trust to the wisdom of man. Bring forth my Bible and shew ME where it is written that the knowledge of my Will is given to man, before it is revealed : and now let men know what a will meaneth ; a will is made and concealed till death cometh to fulfil it ; yet all the children, friends, or relations, strive to please the person, where they expect they shall be upon the will ; yet with all this the will is concealed, till by death it is revealed ; and so I tell you all by my Bible ; as every child may expect he is upon his father's will, if he serve his father to please him, just so may all men expect that they are amongst the number on my will for man, for their salvation and redemption. But as a child knoweth not but he may die before his father's will is executed and made known, just so it hath been by all ages ; and I tell you by the Apostles, they knew I had a WILL concealed from man to be revealed at my SECOND COMING to fulfil it ; but

when, or at what time, no man knew; yet they tell you it must be revealed by my Spirit. And now I tell you all, the time is come that I am revealing my WILL to man, what it was before the foundation of the world: in ME was all knowledge, in ME was all wisdom; therefore I have shewed my just decrees, why I suffered for the transgression of man, that I may justly avenge and justly punish him that was the author of all transgressions, which was the old serpent called the devil. This I have clearly explained in thy writings; and now I am bringing forward my Bible to men, to prove unto all, from the Scriptures of truth, these secrets of my Will, that have been a mystery unto all men, and yet remain as a mystery, must be revealed, and must be explained by my Spirit, and by my wisdom, when I come to execute and fulfil the whole; for I tell you all, no more than a child knoweth the will of his father, while he is supported and maintained by him, yet he knoweth not his will till his death, no more doth man know the WILL of his MAKER, till the time comes that I come to fulfil and execute it. Now mark from my Bible and the words of the Apostle, though he hath not explained it as I have to thee, yet his meaning is the same: Who knoweth the things of a man, save the spirit of a man; even so the things of God knoweth no man, but the Spirit of God. Here are the Scriptures of truth before them, to prove it is from the Spirit of God all things must be revealed, and that the weak and foolish things, that are despised by the world, are chosen of God; for it is not in the wisdom of the world, or the wisdom of man, that these things are known or revealed; but you must compare spiritual things with spiritual things: so if men would compare thy visitation, from the beginning to this day, with the Bible, they would see them so closely joined together that no man, with all his learning, could put them asunder; yet the natural man receiveth not the things of the Spirit of God; for they are foolish-

ness unto him ; and so foolish hath all thy visitation appeared to the natural men of this world, whose glory and boasting are in their own wisdom, and not in the wisdom and glory of God : but thy will all find in the end, he that glorieth must glory in the Lord, and he that boasteth must boast in the God of his salvation. But all these things must be spiritually discerned ; then how will ye say, ye are spiritual teachers, and ye are spiritual pastors, and do not discern these things ? Now I shall come to the prophecies of the Apostle : 1 *Corinth.* xii. 4—There are diversities of gifts but the same Spirit. Now let men mark the words of the Apostle ; these different gifts of the Spirit are given to profit withal ; to some is given the Spirit of God to understand the word of God ; that meaneth, to understand the different gifts, and every calling that is of God, to have a knowledge of his Spirit, by the manner of the revelation of his Spirit ; to another is given faith, by the same Spirit ; to another prophecy ; to another discerning of spirits. Now all these different gifts the prophet hath assured you shall be given ; and all these different gifts are now before you : the Spirit of Prophecy is given and revealed ; some have wisdom to discern it, others have strong faith to believe it ; yet they have not knowledge to understand it alike ; so though all are led by one Spirit, yet they have different gifts of discernment, different gifts of wisdom, different gifts of knowledge, and different gifts of faith ; and the faith of some is to believe without a deep discernment or knowledge of the prophecies. Now as all these things are together, as they were spoken by the Apostle ; and are now fulfilling before your eyes ; yet there are other gifts behind : the gift of healing by the same Spirit ; but know, this gift of healing, when it cometh to the fulfilment of my Bible, does not allude merely to the healing of the body, but to the healing of the spirits of men, that may be deeply wounded, when they have stood out

through unbelief; for this, I tell thee, will be the case with thousands; when they are convinced and pricked to the heart, they will cry out with the people of old, "Men and brethren; what shall we do?" and these spirits, when so wounded, some will have a stronger gift than others to heal their wounds. The working of miracles will be known in its time. And now observe, from the words of the apostle, When ye have all drank into one spirit as one body; yet know, the body hath many members: perfectly so is the mystical body of Christ's church; many members in one body, many different gifts, and different discernments, and different offices to go through, and yet in Christ they are all as one; therefore, the head cannot say to the foot, I have no need of thee; neither can the eye say to the hand, I have no need of thee; for if ye rightly discern, ye have all need one of the other, to be perfect members in the church of Christ, to bring in the church to be the Spirit and the Bride joined and united together: then ye may say the Bride, the Lamb's Wife, is the church militant to join the church triumphant, when all the members are joined together as one in their different callings, and different offices; but where is the man who will prove these different callings, different offices, different discernments, and these different talents, are now united together in the church? This, I tell thee, cannot be proved by man; for if ye look to the church in its present state, thousands and tens of thousands go for form and fashion, without discernment, without knowledge, or understanding, or having one thought of the Spirit of God, or believing in the revelation of his Spirit, or that any prophecy can come from HIM; then where is the Church, the Spirit and the Bride, seeing the Spirit is firmly denied, by those that call the Church the Bride? Then how can they claim the one without the other? for if the Spirit be denied, the whole is denied, and my Gospel is denied also. For here I have shewed thee, from the words of the apostle,

all these things must be to fulfil my Bible ; but how will these things be believed or understood, before you come to *Chap. xiii.* to have charity ? mark the words of the apostle—" Though I speak with the tongues of men and of angels, and have not charity, I am as sounding brass or a tinkling sýmbal. Now see. the apostle goes deep to all things : Prophecies, knowledge, giving all his goods to feed the poor, and his body to be burnt ; yet, he says, without charity it profits nothing. Then let men know what charity is ; charity believeth all things, hopeth all things, endureth all things ; but how can a man say he hath charity, when he doth not believe God or man ? Now if he believe in his God, and have charity towards God, he must believe he is a faithful rewarder of them that diligently seek him ; if he believe he was the Maker of mankind, he must have charity to believe, according to his promise ; he would be the Redeemer of Man, and a faithful God to fulfil all his promises, and discern from every age of the world, he threatened long before he punished with severity, that men may return and find mercy. This is the charity men must have for God, to believe, in all his works, that he his good ; if men are not determind to despise his goodness, this charity men must have for God ; then they will give up their wills to be directed by his goodness, when they believe he is a faithful rewarder of them that diligently seek him. Now I have shewed thee man's belief towards God, if he hath charity as Abraham had ; for without that faith man has not charity ; but with that faith man hath charity to believe, all things that the Lord hath spoken he will fulfil ; and he hath this charity for the Apostles, and for the Prophets, that they wrote nothing in the name of the Lord through any deceit, but what was revealed by his Spirit ; so they believe all that is written will be fulfilled. This is the charity that must be in man, to have the word of God avail him any

thing; for without this charity, and without this belief, neither the preaching of men, or the written word of God, will avail any thing to those that do not believe; but where charity is, my Bible is believed; then if my Bible be believed, charity hopeth it will be fulfilled. So the faith of charity can never fail, though prophecies may fail; as some prophecies are made on conditions; and my Bible stands on conditions. So the prophecies failed to Eli, of establishing him and his house for ever; yet that prophecy only failed when he failed to give honour to my name. Jonah's prophecies failed when Nineveh repented: so if men repent of their evil, I the Lord cease to punish, though I have severely threatened. But know, O man, though I fail in the execution, by the repentance of men, that they are deferred for a season, and fail for a time; yet, when men are hardened, *they do not fail for ever*. The prophecies of the disciples failed to their judgment, and were not executed so soon as they expected; yet my word is sure and standeth for ever; and the fulfilment will be accomplished, and nothing shall fail in the end; for know it is written, not one jot nor tittle of the prophets shall fall to the ground. So he that hath charity to believe all these things, may hope to the end for the fulfilment of the whole; but he that hath not this charity, if he preach with the tongues of men and of angels, if he hath the greatest knowledge, or the greatest understanding in the Bible, and would give his body to be burnt for the sake of the Gospel, as the martyrs did, *yet if he hath not charity to believe the fulfilment of the Gospel, his charity would fail in the end*, and be of no use to himself or mankind: for now charity is come to be proved, now charity is come to be tried; but how few amongst the sons of men can prove they have charity towards God or man! how few believe my Bible will be fulfilled! and how few hope for it! and yet they will say they have charity; but let them answer,



what charity ; when I demand their belief from my Bible, do they not rely upon their own preaching, as though they had the tongues of men and angels to know all things, to understand all things, and appear zealous for my Gospel, zealous for my honour, and zealous for my glory, while they have no faith, no charity to believe my Gospel will ever be fulfilled ? This is proved by the zealous part of mankind, forgetting the words of the apostle, whom so many profess to rely upon ; and through misunderstanding the words of the apostle rely upon their election ; but where is their election without charity ? and where is their charity without faith ? and where is their faith without believing in a fulfilment ? For know the apostle tells them they know but in part, they prophesied but in part ; but when that which is perfect is come, then that which is imperfect shall be done away ; then let men know, from the apostle's words, you are to look for a more perfect knowledge from God, and a clearer understanding than was given to them ; though they were inspired by the Holy Ghost, yet they said, that which was perfect they looked for to come, and that which was imperfect to be done away. Now answer, ye worldly wise men, was the imperfection in God ? or was the imperfection in man ? Thou answerest, no man will dare to say, the imperfection was in God ; then I answer, the imperfection must be in man ; and if imperfection was in man after being visited by my Spirit, after being filled with the power of the Holy Ghost, yet man in this state complained of imperfections, what perfection can man boast of, that hath no visitation from the Spirit of the Lord, and relieth upon his own wisdom ? Is this the perfection the apostle told them that was to come from man ? then they must say imperfection was in their MAKER : And I now tell thee, imperfection men have made in their MAKER ; and judge themselves wiser than their CREATOR.

But I know the thoughts of thy heart : thou sayest, this men will deny, and say, they have not made themselves wiser than their Creator ; then let them answer ME from the apostle's words, what perfection of knowledge there was to come, that they themselves had not obtained, and from whom that perfection was to come ? Let this be answered by the learned, and I shall answer thee again ; for I told thee in the beginning, and I now tell thee again, if they had believed my words, they would have believed thy words ; but if they believe not my words, they would not believe thine. But thou sayest in thy heart, there are thousands that will affirm, that they believe my words and my Gospel ; yet they will not believe in my visitation to thee ; but I now answer, thou canst not bring one that will say he doth believe every word in my Bible that it is perfectly true, and will be fulfilled as it is written, by the wisdom of God, and not the wisdom of man, that will say thy visitation is from the devil ; or that will deny but a visitation like thine *must come to some one*, to bring the greater perfection of knowledge to man. Where is the man, amongst all the disputers, or all that have written against thee, that acknowledges he believes the fulfilment of the Bible ? I tell thee, thou canst not bring one ; therefore I tell them, with all their boasting, charity is wanting, that is the bond of perfection. And now come to *Chap. xiv*—Follow after charity, and desire spiritual gifts ; but rather that ye may prophesy. Now let mankind answer, why the apostle exhorted them to desire spiritual gifts, if spiritual gifts were not to be obtained ? But he telleth them, rather that they may prophesy to the edification of men, and exhortation and comfort. Now if all things had been given for the edification of men, by the apostles, that they wanted no further prophecies to be edified and comforted by, then they must condemn the advice and doctrine of the apostle, who left on record that they should desire to prophesy for the edifying

of the church ; but what church does the apostle mean ? I tell you all, the church of God ; and thus he instructs the people, that prophecies might come to others as well as to him. Now answer ME, O vain men, why he exhorts his brethren to covet to prophesy, and forbid not, if no prophecies were necessary more than he had received himself ? then he would not have given this direction to men to desire prophecies that they might know the will of God unto the end. Now mark *Hebrews i.*—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ? Now let men answer what is meant by the ministering spirits, that are to be sent forth to administer to the heirs of salvation ; will ye say these ministering spirits are in men, that are now preachers of the Gospel ? then ye must say the Spirit of God is in them ; or how can they administer the knowledge of God to the heirs of salvation, if they themselves are not first made the ministering spirits of God ? But if they are ministering spirits sent from the Lord, ye must come to the apostle's words—Quench not the spirit ; despise not prophecies ; prove all things, hold fast that which is good, that ye may be blameless unto the coming of the Lord Jesus Christ. Not let men answer, from the words of the apostle, how men can prove the coming of their Lord is mentioned to be made known, without the revelation of his Spirit, given by prophecies ; or how will they prove, they believe in the apostle, or rely upon his words, when they despise the very thing he told them not to despise, but to desire, that they might be warned of the coming of their Lord ; that they might be prepared for the coming of their Lord ; and that they might be looking for the coming of their Lord ? This is a doctrine enforced by the apostle, whom so many thousands profess to believe ; but now they see the fulfilment of his words, they fall off from a true belief that his words will ever be fulfil

led ; but how fatal will be their end, if they find they have built on the sandy foundation of election, as they have built on the apostle's words ! how can they build on a prophet they do not believe ? Here is the folly of mankind, not discerning what they read, nor give themselves the trouble, to search and weigh the Scriptures of truth. How are the saints to judge the world, or how are the saints to judge angels, without the spirit of prophecy being given for them to come as ministering spirits ? Now let all the learned men appear, all the wise men, and professors of religion, and tell ME, how the saints would now judge the earth, if they were called together to judge them. But here thou sayest in thy heart, thou canst not see how man can judge the world, or how the saints can judge the heart of man, or how they can be any judges of angels. How weak is thy judgment ! thou hast no discernment from what I have said before ! I do not say that man shall judge the heart of man ; for the heart of man knoweth no man ; and a man's own heart may deceive him ; therefore man will not be called to judge the world as to the hearts or lives of men ; but I have already told thee, from the Jews, how the saints will judge the world—from the conduct of men in all ages, that there never was any knowledge in man. Trace back your Bible, from all the prophets, and all the holy men of old, and then you will deeply discern that there was no knowledge in man ; Adam had no knowledge of the promise that was made him, or in what manner it stood ; the world of old had no knowledge of the flood, though they were warned by Noah, and saw him building the Ark ; for had they had knowledge, they would have repented ; Moses had no knowledge of the way I should deliver the children of Israel, though I had appeared to him in the bush, and promised to deliver them ; but he expected a present deliverance, and therefore complained I had not delivered them at all : This must be observed

by wise men, that there was no true knowledge in him after my visitation; Pharaoh had his magicians that were able to perform some miracles before him; yet they had no knowledge to inform him of his destruction, if he followed after the children of Israel. In like manner they must trace their Bibles through: Solomon with all his wisdom, though warned and told of his destruction, and the destruction of the temple and the loss of his kingdom, as being separated from the Jews, if he disobeyed, yet he had no knowledge that it would be so; neither had the Jews a clear knowledge of what would follow them, though warned by the prophets; Jacob had no clear knowledge, though he wrestled with the angel and prevailed; yet he had no clear knowledge how he should be delivered from the anger of Esau, therefore he was afraid to meet him; Abraham had no true knowledge of the way I should preserve the life of Isaac; Job had no true knowledge, why his visitation was; neither was there any knowledge in his friends, therefore they drew so wrong a judgment; Lot had no knowledge when the angels appeared to him that they were angels, before they made themselves known; Sodom and Gomorrah had no knowledge of their destruction, before it came upon them, though they were warned of it before. Now when you weigh all these things together, you must be convinced that there is no knowledge in man: yet if Pharaoh had believed, from the former judgments, he would not have pursued the children of Israel; and if the world of old, Sodom and Gomorrah, had believed like Nineveh, they would have repented like Nineveh, and not have been destroyed. In this manner the Saints must judge the earth; that it is from FAITH, and not from KNOWLEDGE, men are preserved, when they are warned; the prophets prophesied of ME as it was given them by the Spirit; but they had no clear knowledge how, or in what manner, their prophecies would

be fulfilled; therefore when I came in the world the Jews perished for want of knowledge; but they that believed were preserved through faith. Here let men weigh their Bibles through, from the heads of the Scriptures that I have brought to thee; then they will be convinced, that in all ages of the world, there never was any knowledge in man: the Jews, after my death, being warned of their destruction, and after seeing the destruction of Jerusalem, and what hath followed them to this day, have no knowledge why their destruction came upon them; for if they will not believe the prophecies that were given them, and the words that I told them, they can have no knowledge, but are blinded through unbelief. *So the type of all ages stands a proverb before you in the Jews;* and from these things the saints must judge the earth; that they must be saved by faith, and not by knowledge; for where is the man who can say he hath ascended up to heaven, and taken counsel with his Lord, and heard his agreement for man? Were this permitted to man, who would have knowledge from his words? I tell thee but few; for were it published to the world, and really permitted, how few would believe him! Then what knowledge can there be in man, without faith? Now I shall come more close to my Gospel: after all my disciples had seen and heard, from my miracles and my words, they had no knowledge after my Death in what manner I should rise again; neither understood they many of my sayings; yet they had faith to believe I should rise again; and were in full expectation of my resurrection. Now I shall come to the believers of my Gospel in this present age, and go from the Arians, whom thou beginnest with: they have no knowledge of all these things, that were seen and known to my mother, to Joseph, to the wise men of the East, and to all the witnesses; and as they have no knowledge of the truth, they will not believe the truth; therefore my Gospel is a

stumbling stone to them, as great as it was to the Jews ; for I am as much a Saviour to the Jews as I am to these men ; therefore they are not all of Israel that are in Israel ; because they have not faith to believe what they themselves do not know : then what a Saviour can a *mere man* be to them ? a man whom they believe to be a liar, and supported by lies, they cannot believe he is the Saviour of mankind ; therefore I tell thee, as they will not believe a thing they do not know, I am no more a Saviour to them than I am to the Jews ; and they have no more knowledge to know whether their belief be true, than the Jews have knowledge to know theirs.

Here I have shewed thee from mankind, that there is no knowledge in man under the Gospel, any more than there was under the Law amongst the Jews. Now come to the different beliefs of men under the Gospel ; for I now tell thee, the Romans as much believe in my Gospel, that I was the Saviour of man, as you Protestants that profess to be the true worshippers of the Gospel ; yet their belief is without knowledge, that there is no other Name given under heaven whereby a sinner can be saved, but in and through Jesus Christ ; yet I tell thee, if men take one word of my Gospel and place it to their own wisdom, *they* have as much reason to trust to their *Popes* as the *Calvinists* have to trust to their *Election* ; and they may take their belief from what I said to my disciples—Whose sins ye remit, they shall be remitted ; and whose sins ye retain, they shall be retained. This they may believe stands a proverb for all men, as the Calvinists believe from my saying, Jacob have I loved, and Esau have I hated, stands a proverb for election and reprobation. Now if men take these words, from their own wisdom, without any knowledge, and believe they stand as a proverb for all, the Roman Catholics and the Calvinists stand both alike upon one footing ; and one have as much ground for their belief as the other ; there-

fore I tell thee, there is no knowledge in man ; the Roman Catholics never discerned that these words were only spoken to my disciples, who were with ME through all my sufferings, who were with ME in all my miracles, and to whom I gave power to work miracles in my name after my death, and they suffered the cross for ME, and sealed it with their blood, as I sealed it with mine. Now if the popes come to act like the disciples, they must have the power the disciples had, and prove they are filled with the Holy Ghost, as the disciples were ; for if they have power to *heal the soul*, they must shew the power to *heal the body*, and at the end to lay down their lives, as my disciples did. Thus, if they take upon them the one, they must fulfil the other ; and know unto whom the words were spoken ; but if they take it in general to all that believe my Gospel, then every man hath a right to the words, that believes my Gospel, and so go out among the heathen nations to pardon the sins of those that turn to the Gospel : but what have they to pardon in those that believe alike ? Know, when I said these words to my disciples, I sent them out to bring into my Gospel the heathen nations, when I gave them this power to say, whose sins ye remit they shall be remitted ; because my Spirit was upon them ; and I said, he that received them, received ME ; but did I give them this power one over the other, or allude these words to them that were then believers in my Gospel ? I tell you all, no ; it was only meant to the heathens, and them that had no knowledge of ME or my Gospel, but were brought in by their preaching, that these words were meant to ; and know, I said that those that received them not, received not ME ; and they should shake off the dust of their shoes against them ; but those that received them, received ME ; because they received my Gospel through their preaching ; but how can men vainly allude these words to other men, when there



is no likeness to be compared together of them and my disciples? and I tell thee, the Romans have taken it for a general rule to all men, without discerning in what manner it was spoken, or to whom it was spoken. Now if men take it general, they must take it to all that believe the Gospel, as well as the popes; so this is the folly of mankind, having no knowledge of the meaning of words, they place them to their own wisdom, and their own belief, and every man professes he hath the Scriptures for his belief, who professes to believe in the Bible, or in any written word of God; for know, it is said in the Scriptures, many wrest them to their own condemnation. So from these words the Romans have Scriptures to conceal their Bibles, and say it is not right for those that are unlearned to see them, fearing they may wrest them to their own condemnation; without discerning I gave a command that men should read the Scriptures; for these were they that testified of ME; and yet the Romans have built their faith on a few words of the Scriptures, without knowledge or understanding of what they mean; perfectly like the Calvinists resting their faith upon Election and Reprobation, because I said, Jacob have I loved, and Esau have I hated; but never discerned where the type stood, or in what manner the type stood, and that it stood where the promise stood, for all the families of the earth to be blessed. But let men answer ME how all the families of the earth could be blessed, if the type of Esau stood for all men to the end? Then all the families of the earth could never be blessed; for they must say, one part I still loved and the other hated; and the redemption of man can never take place, that as in Adam all died, even so in Christ shall all be made alive; and that Christ died to reconcile the world unto God; but how can the world be reconciled unto God, while one part is beloved, and the other hated? Then what king-

dom of peace can there ever be established? Wars and tumults must for ever remain, like Jacob and Esau's anger one against the other, instead of establishing my kingdom in peace, and bringing that blessing on man I created him for, that all the families of the earth may be blessed. My followers, like Jacob, must be forced to flee, if the type of Jacob and Esau stand for man. Here I have shewed thee, from the Scriptures, how men place their judgment without judgment, and profess to have knowledge without knowledge, never discerning in what manner, or to whom these words are spoken; but if men weigh deep in what manner the promise was made before to Abraham, Isaac, and Jacob, they would draw a different judgment from the words of Esau, that when I fulfilled the promises made to Abraham and to Isaac, what I hated must be destroyed, that all the families of the earth might be blessed; but they have placed it for a general thing for mankind, when they look to the sons of Jacob, whose crimes concerning their brother Joseph were worse than Esau's concerning Jacob; yet the prophecy that was given to Joseph, was, that his brethren should all fall down to him. Esau was a type of the devil; Jacob's sons were a type of men, who persecute my followers, as Jacob's sons persecuted Joseph; but when it cometh to the end, all must fall down to the Josephs whom they have persecuted. But this men do not discern, how nor in what manner the types stood one after the other; first Isaac's being offered up; then the promise so greatly made; and then the curse pronounced on Esau, that stands in the Bible to be cut off; and next the type of Joseph and his brethren. If men had knowledge to understand the Bible they would draw a right judgment from these types: and the same from the type of Pharaoh, when I came to deliver my people by wonders and miracles, there stood a type of destruction the same. So if men will get wisdom they

must discern in what manner these things stood ; for know, the children of Israel were promised to have the promised land, and to be freed from bondage, where the type stood of Pharaoh, to pursue them for his own destruction ; so let them weigh them both together, and I will see that they have no more ground to build their Election and Reprobation to Man, from Pharaoh and Esau, than the Romans have to build their Faith upon the Popes, because I said, Whose sins ye remit they shall be remitted, and whose sins ye retain they shall be retained ; and to conceal their Bible, because it is written, many wrest the Scriptures to their own condemnation.

Here I have shewed thee in what manner the Saints must judge the Earth—that men act wrong from want of knowledge ; then they will own the truth of my words : my people perish for want of knowledge. And now I tell thee, if they will reject knowledge, I shall reject them ; the Jews rejected knowledge when I came amongst them, and I rejected them ; and now, I tell thee, I am come in the Spirit to bring all men to the knowledge of the Lord ; and I shall not stop till I have accomplished my work ; but if men reject me now, they will find I shall reject them ; for I am now throwing open my Bible to call all things to men's remembrance, that they may see, from all ages of the world, how men have perished for want of knowledge. But how can men boast against the Jews, because they drew a wrong judgment from their prophets, when they see those that are enlightened under my Gospel draw so wrong a judgment therefrom, as I have shewed thee from the Romans, from the Arians, and from the Calvinists, that is visible in the world ? And are these all that have drawn a wrong judgment from the Gospel ? In thy heart thou answerest, no ; then who can boast against the Jews ? Let them look at the standard there ; if they perished for want of knowledge,

because they relied on their own wisdom, is there not reason for all to fear, who trust to their own wisdom the same? Here I have shewed thee how the Saints must judge the World, from the wrong judgment that hath been in man; and now I shall tell thee how the Saints must judge Angels: Do men vainly suppose they are to go to heaven and judge the angels there? or that men can draw a judgment upon earth what angels are? I tell thee, no; but the judgment they must draw of angels is from their visitation to man. Now I tell thee, from judging of angels, when they are sent as ministering spirits, it is the manner of their visitation, and the manner of their words, that ye are to judge from whence they come; but ye know not at the same time ye are judging of angels. Now I will make it plain to thy view; suppose a man writes thee a letter, without his name; thou mayest draw thy judgment, whether he writes as a *friend* or a *foe*; yet at the same time thou knowest not the man whom thou art judging, whether he be a friend or a foe, because he is unknown to thee; yet thou drawest thy judgment from the manner of his writing; and that is the way thou hast judged the man; perfectly so, I tell thee, men judge the angels: and some judge them wrong, because they believe not in their words that are given to man, that they are the ministering spirits of the Lord; but in judging their words, in judging their visitation, when they are sent to man, ye are judging of angels. Here I have shewed thee the shadow, how ye are to judge angels, from their visitation to man; and know, when ye blame their visitation, ye blame the angels, if ye draw a judgment therefrom, that their visitation is not right or consistent with the word of God. But now I shall tell thee why it was said, Know ye not that ye judge angels? because it was known to the Apostle, at the

coming of your Lord, that men would be strongly visited by angels, that would be as ministering spirits unto them; and so ye judge them by their visitation, as ye judge a minister by his preaching, whether his doctrine be consistent with your own faith and your own belief; perfectly so ye judge of angels, that are ministering spirits unto you; for I now tell thee, concerning angels and concerning men, no more than one minister is approved of by every hearer, no more is the communion of angels approved of by every man; and though their visitation may be approved of by them they are sent to, it will not be approved of by all that hear them, any more than a minister's sermon is approved of by all that hear him; therefore I tell thee, men judge angels as they judge of men; some approve, and others disapprove of the ministering spirits that are from angels, as they approve or disapprove of what is administered by men; therefore I tell thee, angels are judged by men from their communications, as men are judged by men from their doctrine and preaching; and this is the way men will judge angels; this is the way they have begun to judge angels, in like manner as they judge men. Do ye not often say of men, their doctrine is not consistent with the Bible, nor the word of God? therefore ye will not go to hear them, for ye cannot bear their preaching; perfectly so, I tell thee, will men judge angels, that come to be ministering spirits; they will say their communications are not consistent with the word of God, or to come from God: therefore, I tell thee, they will judge angels perfectly from their visitation, and from their communications, as they judge men from their preaching: and all these things are begun, to prove the end of all things is at hand; but what way would the learned prove they are to judge angels? or will they prove the Scriptures will never be fulfilled, that ye are to

judge angels? If so, they must prove the Apostle false; but I tell thee, however false they may appear to man, the Scriptures will be fulfilled, and are fulfilling.

So now discern how I do warn,  
 How men must here judge men,  
 From every age that's past and gone—  
 To reason let them come:  
 If knowledge in no age was found,  
 In all the ages past,  
 I ask how wisdom can abound  
 Now in this age at last?  
 Did you discern the rising storm,  
 Of what was hastening on!  
 Do men discern how I do warn,  
 To know what is to come?  
 I tell thee, no; men do not know,  
 For knowledge they have none;  
 In every age I'll prove it so,  
 And to the purpose come:  
 That unto knowledge all are dead,  
 Ever since Adam's fall.  
 Bring ME the man where knowledge leads  
 To screen himself from all  
 The misery was said by ME.  
 That man you cannot find,  
 That e'er such knowledge was in he;  
 Together men combin'd,  
 To work in wisdom they have tried,  
 To work against my will;  
 But all their knowledge was denied,  
 For I their hearts did chill.  
 Now back from knowledge I'll begin:  
 The world had none at first  
 To know the deluge would come on,  
 Until the floods did burst;  
 So knowledge there did not appear;  
 But FAITH did save the MAN  
 That to obey did then repair,  
 And to the Ark did come.  
 So now the last is like the first;  
 For knowledge men have none;  
 And if my Bible through you trace,  
 To see how all went on,  
 That very way, to all I say,  
 My Bible men went through;  
 But now come to the Gospel day,  
 That men allow is true,  
 For to give light to every sight  
 Men do allow it here;  
 But ne'er discern how I do warn,  
 Nor how 't doth all appear;

Under the Gospel you profess,  
 Men's errors none do see;  
 But I have shewn you, more or less,  
 In errors still they be;  
 Then where's the knowledge men can boast;  
 For man to plead with man?  
 To say "Our knowledge is not lost;  
 "We are wiser now become  
 "Than them before; we do not err  
 "Under the Gospel's sound,  
 "And stumble like the Jews before;  
 "Such errors are not found"—  
 I tell you plain, ye sons of men,  
 Your wisdom will not do;  
 Under the Gospel, I'll maintain,  
 In errors men do go.  
 If you discern how I do warn,  
 From what I've said before,  
 You must confess that through a glass  
 Things darkly did appear—  
 "Before our view we see it true,  
 "The Romans they are wrong;  
 "Under the Gospel well we know  
 "That their Religion's drawn,  
 "As much as we, we plain do see,  
 "A Saviour they believe;  
 "And on the saints they do rely—  
 "What answer can we give,  
 "To prove it clear they don't appear  
 "Under the Gospel's sound?  
 "We own the Arians they do err,  
 "And doctrine false is found;  
 "So now as men how can we stand  
 "to prove our knowledge clear,  
 "Since we do see in every land  
 "That mankind so do err  
 "Under the Gospel as 'tis said?  
 "Then surely man is dead  
 "Under the fall, we now see all;  
 "But Christ the Living Head  
 "Tis said should come and us redeem,  
 "And so bring life to man,  
 "To shew the fountain and the stream  
 "The way he leads us on,  
 "That all may know the way to go  
 "And in one path appear.  
 "We know our Gospel doth teach us so,  
 "He comes the whole to clear,  
 "For to give light to every sight,  
 "And Christ to be the Vine,  
 "And bring the branches all to light,"—  
 For now I'll tell my mind,  
 Branches in  $\pi\lambda$  they all must be,  
 - That own my Gospel here;

But know, 'tis said they prun'd must be,  
 Then now let all see clear,  
 If I'm the Vine to tell my mind  
 The way the whole must come,  
 That many branches I'll cut off—  
 'Tis said in ME they're join'd,  
 But if I come to cut them off,  
 And graft the whole anew,  
 Let men discern how I must come  
 To make my Gospel true.  
 Vain simple men, will you begin  
 To plead a different way,  
 To say 'tis those are led in sin  
 That must be prun'd by ME,  
 And first cut off?—I've said enough:  
 But tell ME what you mean,  
 That I shall cut the branches off,  
 And graft them in again?  
 Or prune them here, when I appear,  
 Ah! tell ME men, which way  
 My Gospel you will ever clear?—  
 But mark what I do say:  
 Branches in ME the Romans be,  
 Though they are grafted wrong,  
 Unto the Popes ever to flee:  
 But unto them I'll come,  
 To prune them here I shall appear,  
 Where hearts I know are good;  
 And then I know what fruit they'll bear—  
 Let this be understood,  
 That close to ME I know they'll flee,  
 And all their Popes despise.  
 This is the way I'll prune the trees  
 And make the branches wise:  
 So I'll go on to every man  
 That sticks close to the VINE;  
 I'll cut the wisdom off of them,  
 And make the branches mine.  
 But now to man once more I'll come,  
 And let them answer here,  
 Why I did say I'd prune the Vine  
 That did in ME appear  
 As branches, see, join'd close to be  
 As joined to the VINE?  
 Now draw your judgment from the tree,  
 The way the branches spring:  
 The Root appears, you all see clear,  
 And first begins to grow;  
 And then the Branches you may see  
 The way they all do grow;  
 Spread from the first you see they burst;  
 Till Branches they do come,  
 And flourish here for to appear,  
 And joined to the VINE



THE BRANCHES GRAFTED IN THE VINE. 519

That seem'd at first one root to burst—  
And this I'll place to man :  
When first my Gospel it was plac'd  
I did the Root become,  
To be a VINE for every mind  
That would be join'd in ME ;  
And now you see the human kind,  
What way they join'd be.  
Did I not know how things would go  
In ages that would come ?  
Therefore I plac'd my Bible so  
That men might all discern  
How men would be grafted in ME,  
By wisdom that was wrong ;  
Therefore I said I'd prune the VINE  
When I again did come—  
But now within thou dost begin  
'To ask, how this can be ;  
I did not say I'd come again  
This way to prune the tree ?  
But I'll appear to answer here,  
You all must mark the end,  
The way the Comforter must come,  
That I said I should send  
The truth to clear, I tell you here ;  
And now the truth is come,  
And many Branches now may fear  
That say they're in the VINE.  
But when I come for to demand  
What fruit from them appear,  
They say my Gospel cannot stand,  
That I the whole shall clear.  
The fruit in man, that I demand,  
Is every truth to see,  
The way my Bible it does stand,  
How all fulfill'd must be,  
As I have said, be not misled ;  
But no man can appear  
To prove that they can tell the way,  
Till I have made it clear ;  
For all men's wisdom I'll cut off,  
As men first cut off MINE :  
And now, I say, I've said enough ;  
I did at first resign,  
I say, to man when I did come,  
But I'll resign no more !  
So from the Fall, I tell you all,  
The ages all did err ;  
So now the last you see they're plac'd  
Alike to err the same,  
Though men my Gospel do profess,  
But do not know my Name.  
So now to men they may begin  
To judge the world this way ;

They are dead in trespasses and sin,  
 And judgment wrong do lay  
 Under the Law, they well do know,  
 And Gospel now the same.  
 Then where's the man can boldly come  
 To say he knows my Name?  
 I tell you all, both great and small,  
 It can't be prov'd by man;  
 For now the standard forth I call,  
 Let all together stand,  
 And deep discern how I do warn;  
 They all must answer here,  
 That to the standard none can come  
 To prove that man don't err:  
 In ages last as at the first  
 Men's folly you see clear;  
 Then sure men's wisdom must be cast;  
 When I myself appear  
 In Spirit strong to make an end,  
 And prove my words are true.  
 Men on their wisdom can't depend—  
 But faith is in my view,  
 To tell them plain they must regain  
 The Paradise that's lost;  
 It is by Faith, the Scripture saith,  
 As I have paid the cost,  
 I say, for all, for to recal  
 The long lost STATE of MAN.  
 'Twas unbelief, I tell you all,  
 That brought the Fall on them;  
 So unbelief still brought on grief  
 From ages to this day;  
 But 'tis by Faith, the Scripture saith,  
 That Abraham did obey;  
 Then Faith to all I now must call,  
 That will be Abraham's seed.  
 No other way, to man I say,  
 You can the Promise plead:  
 So angels here if they appear  
 I bid you judge them all,  
 Whether their doctrine now seems clear:  
 The Promise of the Fall  
 For to regain I tell you plain,  
 Is given by my Word;  
 And this they're come for to maintain,  
 That men may judge their Lord  
 From what is said, be not misled;  
 So every doctrine see:  
 What is of man you may contend,  
 And angels judg'd must be,  
 What doctrine here from them appear;  
 For men must judge the whole,  
 Wherein the saints to them seem clear  
 My Bible forth to call.

Before your view, I tell you true,  
 I call the whole to man,  
 That you may know which way to go,  
 And judge thy written hand.  
 From all the sermons men have preach'd,  
 Or all the books they've penn'd,  
 My Bible is beyond men's reach,  
 For them to judge the end.  
 So angels here they may appear  
 And warn you of the sound,  
 The end for all men now draws near—  
 But how will men be found  
 In knowledge great without deceit?  
 Then wiser they must come  
 Than any man hath been before,  
 If they can all discern,  
 My Bible here to see it clear,  
 The way I'll make an end.  
 Therefore my angels must appear,  
 That I to you shall send,  
 To tell you plain the time is come  
 My Bible I'll go through:  
 The mysteries are unknown to man,  
 What I intend to do;  
 Therefore the saints must judge the earth—  
 But thou within dost say,  
 Thou'st know the saints that will come forth,  
 And judge it must be they  
 That are elect I shall protect,  
 As they have plac'd the word;  
 They must appear the whole to clear  
 They are the saints of God.  
 This is the pondering of thy heart,  
 Judging what man may say:  
 These are the saints for to impart  
 And judge the earth this way;  
 But I'll appear to answer here,  
 Their judgment will not do.  
 I ask my Bible how they'll clear,  
 To bring before their view  
 That they can come a judge for man,  
 Who say they're so elect  
 Before the world was form'd by me;  
 And men must all expect  
 For to be cast, as first 'twas plac'd,  
 For all I had decreed?  
 I ask what judges they can come?  
 Such saints are all misled;  
 Because no man they can condemn,  
 If I've decreed the whole.  
 Against their Lord they here must come—  
 Is man condemn'd to fall  
 By my decree? they all do say;  
 Then who must resist my will,  
 If they in knowledge so do lay,  
 And prove their knowledge still

Is thus to know how things will go,  
 How I've ordain'd the whole?  
 Then sure my counsel they must know,  
 And make my Bible fall:  
 My Gospel here no man can clear,  
 That way to place my word;  
 Then man in wisdom ne'er could err;  
 The knowledge of their Lord  
 Must be in men, as by their plan,  
 And they affirm it true;  
 And so their God they still condemn—  
 Bring all before their view:  
 How could I blame, or e'er condemn  
 The sinners to appear?  
 If I'd decreed to make them so,  
 Then I myself must err,  
 And surely blame and put to shame  
 What I myself ordain'd.  
 Are these the saints to judge the earth,  
 That will so wrong maintain?  
 My mercies here no man can clear,  
 They way they've plac'd the whole,  
 If I've ordain'd the sinners here  
 To sin and so to fall.  
 Then where's the man, they'll say so strong  
 To baffle my decrees?  
 Are these the saints they expect to come  
 Ever to judge my ways?  
 I tell thee, no; it can't be so;  
 I'll ne'er be judg'd by them;  
 And if they judge the world below  
 They must their God condemn.  
 So now these men, I'll tell thee plain,  
 They are no saints for me,  
 For them to judge the world below,  
 Then I condemn'd must be;  
 Because no man they can condemn,  
 If I all sin decreed.  
 Why should I lay the blame on man,  
 Or bruise the Serpent's head,  
 If I ordain'd for him to reign,  
 And make men him obey?  
 Then I must be as bad as he,  
 (Their folly so doth lay)  
 Thus to create the fallen state,  
 Ordain'd them so to sin;  
 I ask them where's the mercy's gate,  
 For men to enter in,  
 If I appear to mock them here  
 And ask them to return,  
 And threaten judgments so severe,  
 If they refuse to come?  
 Then I must mock: for men know not  
 The judgment here they draw,  
 That I have made the sinners' lot  
 My will they shall not do.

So mercy here no man can clear  
 There can be in a God,  
 If I ordain'd it so severe,  
 And then to lay my rod  
 For men to see their destiny,  
 What I create them for.  
 Are these the saints to judge for ME,  
 Whose doctrine I abhor?  
 So now of them I've shewn thee plain,  
 'They are no saints to come  
 Ever to judge the world below,  
 As ME they all condemn.  
 But now within thou dost begin—  
 Another class appear,  
 That judge I am a God of Love  
 For men to serve and fear;  
 And that my Gospel is held out  
 For all that will to come,  
 And of my mercies they'll not doubt,  
 But I'll receive them home.  
 These are the saints are in thy mind,  
 That think they must appear,  
 Who judge their God is good and kind  
 To returning sinners here.  
 Now for these men, I'll tell thee plain,  
 That judgest such may come,  
 If they gain knowledge they'll maintain,  
 And prove there's none in man;  
 They may appear as judges here,  
 If they will come this way;  
 But if they say, that saints they are,  
 And knowledge in them lay,  
 Then like the first they must be cast;  
 For judges none can come,  
 That in their righteousness do trust,  
 Judgment must be in them.  
 But I'll appear to ask men here,  
 When I pronounc'd them so,  
 That man in judgment could be clear  
 My perfect will to know?  
 Angels above are plac'd in love  
 Enthron'd in glory bright,  
 And yet the cause they cannot move,  
 To say before my sight,  
 My will they know—I've told you so;  
 Then how came men so wise,  
 To think that they can judge below  
 What lies before their eyes?  
 For what I'll do they do not know,  
 From angels 'tis conceal'd,  
 Before I bid them for to go  
 To have my mind reveal'd;  
 Then surely man can never come  
 My will in aught to clear.  
 So form your judgment now, O men,  
 What answer shall I hear,

When I demand of every man  
 To answer for the past?  
 Why they in unbelief did stand,  
 And why they are so at last,  
 Under the Gospel to be wrong,  
 As I have shewn to thee?  
 But to thy pondering thoughts I'll come—  
 What seems a mystery  
 Concerning of the Roman powers:  
 I know thy pondering heart,  
 Why should they seek for to devour  
 And make the martyrs smart,  
 If in one Gospel all believ'd,  
 As I have shewn thee here?  
 What cruelty could they then give  
 To them that did appear,  
 Alike believe, be not deceiv'd,  
 The Gospel join as one?  
 This is the pondering thoughts of thee,  
 Why discord so should come.  
 Now to thy thoughts I'll answer here,  
 Why they did thus begin;  
 As from my Gospel they did err  
 To place the power in man,  
 With all their zeal, I'll now reveal,  
 Their pride of heart swells high;  
 Back to the Pharisees you go  
 And see where pride doth lie;  
 For though my Gospel they profess  
 That they believe it true,  
 Yet still they make it but a jest—  
 The power of man, you know,  
 Is there set up, for men to hope  
 They must their pardon gain;  
 Or else they'll say in hell you'll drop;  
 Then how can they remain  
 My followers here, when I appear  
 To shew them of the VINE?  
 I say themselves they cannot clear  
 That they are joined mine;  
 Therefore I say I'll cut them off  
 And graft them all anew:  
 Now you discern, I've said enough  
 To prove my Gospel true.  
 Branches in ME they say they be,  
 My Gospel they allow;  
 But when I come to make an end,  
 They cannot tell ME how  
 That e'er my Spirit they possess'd,  
 To copy after ME;  
 Therefore, I say, I'll cut them off;  
 My Gospel, all shall see,  
 I'll now fulfil beyond men's skill—  
 All this was known to ME,  
 How Satan strong would work in men,  
 That blinded they may be;

But if no errors did appear,  
 How could I prune the vine,  
 To say I'd cut the branches here,  
 That so were joined mine ?  
 Because to me they joined be,  
 The Saviour they profess,  
 And yet to man they all do flee,  
 And there they trust for grace.  
 Then sure my Gospel is denied,  
 While thus they trust in man,  
 Though arguments may be applied,  
 The way their faith did come ;  
 But I'll appear to answer here :  
 To my disciples go ;  
 I told them not to interfere,  
 And that you all do know ;  
 If they did come where faith was none,  
 I bad them leave them all ;  
 No cruelty, you know, in them  
 I bad them for to call :  
 I did reprove a Peter's love,  
 When fiery zeal appear'd ;  
 And know the cause I did remove,  
 To heal the servant's ear \*.  
 So when I come to make an end,  
 My Gospel to demand,  
 They'll find they wrest the Scriptures here ;  
 They in no way can stand,  
 But branches, see, cut off must be,  
 As I have said before ;  
 But as the thing doth puzzle thee,  
 I'll make it out more clear :  
 Under the Law, you all do know,  
 The Jews of old were plac'd ;  
 And Moses gave them all the Law  
 Wherein they were to trust ;  
 But how that Law did they divide,  
 And different minds became,  
 Until the Law was thrown aside ?  
 You know they acted wrong ;  
 Some kept the Law, you all may know  
 If you my Bible see,  
 While others wrong did then go on,  
 In images to be  
 Their every mind, was so inclin'd,  
 You know, to worship there ;  
 And so my Law was thrown aside,  
 Till I in wrath appear'd.  
 You know, on them my wrath did come,  
 They did not keep my Law ;  
 And now my Gospel is the same,  
 For men alike do go :  
 I say, astray in every way  
 They ever did go on ;  
 They never knew the perfect day,  
 The darken'd minds of men.  
 \* The servant of the high priest.

Now from the Fall, I tell you all,  
 They've erred to this hour,  
 And now I'm come to prove the Fall,  
 And shew my every power,  
 If in my Gospel all was right,  
 I need not come again  
 To bring the mysteries all to light,  
 If errors none remain'd.  
 So all must see the mystery,  
 Why I must come again  
 In Spirit strong to make all plain  
 Unto the sons of men;  
 And from the Fall to shew you all  
 My DEATH *alone* won't do,  
 If I don't bruise the serpent's head,  
 And prove my Bible true.  
 But if that right before my sight  
 Did every one go on,  
 The Gospel had brought all to light,  
 And errors none in man;  
 The serpent's head, as I have said,  
 I need to bruise no more,  
 If that my Cross had made him fled,  
 Never to tempt men here.  
 So now see plain, ye sons of men,  
 My Cross will never do  
 The FALL of MAN for to regain,  
 Till I've the whole gone through.  
 Mark every man, how things do stand,  
 Enlighten'd land, now see  
 What different doctrines are in man,  
 Then can you say you're free?  
 Enlighten'd here in Christ all clear,  
 And errors to have none?  
 I tell you, like the Jews before,  
 You differ every one;  
 And now I'm come to make an end,  
 And shew your folly clear,  
 I ask on whom you can depend,  
 To prove they do not err?  
 There is not one, to ME 'tis known,  
 That is from errors free;  
 And some men's errors I have shewn,  
 How far they go from ME.  
 Then I'll appear as heretofore,  
 And prove they all are wrong;  
 For though my Gospel it is clear,  
 They're like the Jews become,  
 To differ here, I've shew'd it clear.  
 Then now I'll make an end:  
 In unbelief I see them err,  
 And judgment wrong in men.  
 So if my Gospel you weigh deep  
 You'll see the truth appear,  
 That men, like Adam, are asleep,  
 And every age doth err:



Now where's the man can boldly come  
 And prove it is not so,  
 That men in errors do go on,  
 And stumble like the Jews?  
 The type from Moses, I have said,  
 Was plac'd by God at first;  
 But in it were the Jews all led?  
 No; there the dye was cast:  
 Had they gone on as he did command,  
 They'd all stood to this day  
 For to possess the promis'd land,  
 And **ME** they'd not deny.  
 Now of my Gospel 'tis the same;  
 If right they'd all went on,  
 Then in one path they'd surely trod,  
 Waiting for **ME** to come  
 For to fulfil my Father's will,  
 The nations all to free:  
 But while the tempter doth remain,  
 I know this cannot be;  
 Therefore I'll come and make an end,  
 As I have said before—  
 The Jews and Gentiles may contend,  
 But both I see do err  
 The Gospel sound that doth abound,  
 Wherein you say you're right.  
 But when your errors all are found,  
 And laid before your sight,  
 Then silent here must all appear,  
 And guilty all must stand,  
 And say, "Our Lord we want to hear,  
 "For to direct our hands:  
 "From different men, we now see plain  
 "What errors do appear."—  
 I ask how men can now contend,  
 When I have shewn them clear,  
 That like the first I've prov'd the last,  
 What errors are in man?  
 Therefore the Serpent must be cast,  
 As I first laid my plan.  
 So I'll end here and say no more;  
 Those that have eyes may see,  
 Men stumble like the Jews before,  
 That say they are in **ME**."

The following Explanation of the Bible was given  
 after I had written a Letter to the Jews, pointing out  
 to them, that, as judgments had followed them ever  
 since they had crucified the Lord of Life and Glory,  
 they must know themselves that there was some  
 cause, or these judgments would have been remov-  
 ed; and which was clearly pointed out to me, as the  
 reason of their judgments, in the letter I sent them;  
 and then followed this communication:

“I have shewed thee from the shadow of the children of Israel, wherein they may see the shadow of their promise given to them that believed my word and obeyed my command; and how the kings were all destroyed that were heathen kings and had no knowledge of ME. This stands for a shadow and a type of the end, how these heathen kings will be destroyed, and all their nations and people, when I come to bring in my Kingdom of Peace, and give to all my believers their different places and nations, as I distributed them amongst the Jews: ‘This is but a shadow of what is to come. But now I shall turn to the Jews: From the places I pointed out to thee, see what I did for them, when they obeyed my command, and served ME as the true and living God; and how I destroyed them when they departed from my ways. Now if the Jews would let the eyes of their understanding be opened, and not be blinded through unbelief, as their forefathers were, they would soon grow jealous of themselves, by the clear manner I have pointed out all things to them; they would be jealous, that the accursed thing that is amongst them is their unbelief; for there I tell thee stands their evil; and till that evil be done away their deliverance will never come. But had I been what they supposed ME to be, an Impostor amongst mankind, the Jews’ zeal for my destruction would have been much greater than the zeal of Phinehas and brought peace and happiness to them; for reason must tell them and all mankind, if I was an Impostor I was worse than him that stole the golden wedge: therefore if the destruction to him brought deliverance to the Jews, and made so many kings fall before them, their destruction of ME must have brought greater victory to the Jews after: but mark, their destruction it fell upon them after I was crucified, and my disciples put to death; then they must know they have sinned in what they have done, and their deliverance can never come, till they have per-

the evil thing away, which is their unbelief. But do men vainly imagine, if it had not been for types and shadows, to shew men the parable in the end, that I should so deeply afflict the children of Israel, as to make them fall before their enemies, because one man had sinned in the camp, that I said I would no more go with them, before that accursed thing was destroyed? and when the man had confessed his guilt and owned that he had sinned, that I would not have pardoned his sins, but ordered him to be put to death? Do men think I would act thus with a man, *if it had not stood for a deep type for the end?* I tell thee, No: his sins were not greater than the sins of the others that I pardoned; neither were they more offensive to ME; but I will tell thee why they were punished, because of his covetous eye to the gold, to shew all men, when I come to bring in my Kingdom of Peace, and to destroy every root of evil, as I destroyed the heathen nations, men's eyes must be to the Glory of my Kingdom, and to the Peace and Happiness they shall possess, when I come to establish them in Peace, and rule over them; but those whose eye is to the gold, I know the gold is all the god they will desire; and therefore I tell thee, like Achan\*, they will be destroyed; and this is the accursed thing that is now in the hearts of the people; therefore they have no desire to have my Kingdom established; neither have they any desire for my honour and glory, to see the root of evil destroyed; but their eyes, like Achan's, are to the gold; and while this accursed thing remains in the hearts of the people, I tell you all, they will not prevail against their enemies, but be confounded before them, as the Jews were; but let these evils be put from their hearts, and let the desire of their hearts be for the coming of their Lord, then they will see their enemies fall before them; when their eye is to my Kingdom, and for my Honour and for my Glory,

\* Joshua vii. 24.

then my delight shall be with the sons of men, to shew my victory, as I did to the Jews. These things stand for types and shadows, to shew men the end, where their eye must be to possess the promise I have made to man, as the Jews possessed the promise I had made to them. So here are types that stand deep for the end; and in the end every man will see them clear, how in every nation they will be destroyed, whose eye is to the gold, and have no desire for my Kingdom; for I now tell thee, all these types will be clear to man in the end. I know the pondering of thy heart: thou thoughtest I should have shewn mercy to the man, when he had confessed his crime and owned he had sinned; but I tell thee, that type stands for the end, to shew how those whose eye is to the gold, will be destroyed; for there is no man whose heart is truly set upon the world, and makes gold his god, that will be desirous for my Honour and Glory, or for my Kingdom to be established; then how can they prevail against their enemy? In a spiritual sense it is impossible, because the enemy of my Kingdom is concealed in their hearts; but that enemy must be destroyed; for that is the accursed thing, that he works in the hearts of people to be desirous after, in all ages of the world; but now it is come to the end, it must be destroyed: and know that thousands have been destroyed for the love of gold; then how canst thou marvel in thy heart, that the lover of gold must be destroyed, before I get the victory for my people, to give them the lands I have promised them? But now to answer the pondering of thy heart, of my cutting off all these nations to give them to the Jews—this I know thou ponderest in thy heart, and art afraid of thy own thoughts: but now I shall answer thee of the Turkish nation: the nations I cut off were like them, or I should not have cut them off. Now what comfort is it to the Turks, that their life is prolonged to suffer cruelty? I tell thee,

none; and what profit is it to the governors and those that are in power, that their lives are prolonged, to fill up the measure of their sins the greater? Now ponder this in thy heart, as thou hast pondered why I should so hastily cut them all off, and then thou wilt soon be convinced, I did them no harm by cutting them off, that they might not load themselves with sins any longer. Now turn thy thoughts a different way; suppose they had lived twenty or thirty years longer, to commit more evil, what use would it be to them now? In thy heart thou sayest, none; then I ask thee what was my injury to them, to cut them off, when I knew they would never repent; and their hearts were but hardened against me? for know they had heard of my wonders in the land of Egypt; they had heard of my deliverance to my people Israel; and yet they rose up in war against them, without any belief in a God; and now I tell thee, where there is no belief in a God, Satan hath power to harden them in every cruelty; then where was my cruelty to cut them off, that they might not have any more guilt upon themselves, and convince others that there was a God? For I now tell thee, if these things had never appeared, and all men had died by natural deaths, the whole world would become atheists, and no man would believe there was a God who governed the world; for I now tell thee, in that state the world was come before the flood; they saw years roll on, men's lives rolled on, and no fatal judgments fell upon them; therefore the imagination of their hearts began to be evil, and they thought all things would remain as they were, before the deluge came to sweep them away. And now thou knowest, these men that believe there never were judgments, believe there never will, and think that all things will remain as they are; Nay, this thou hast heard, among professors, that no change will ever take place; and yet they profess to believe all

these changes have taken place; but if all these changes have taken place, in ages past, how can man be so void of reason as to believe they will not take place now?—

Behold your land, see how they stand,  
 And all men's doctrines see;  
 'Their different thoughts you may command,  
 As publish'd now they be.  
 The Arians strong you know they're come  
 Against my Gospel penn'd;  
 The Atheists unto thee are known;  
 'Then let men judge the end  
 Is drawing near; for I'll appear  
 To answer every man:  
 'Tis time, I say, for them to fear,  
 For my decrees are come,  
 To make an end: mark what is penn'd,  
 And all men's doctrines see.  
 'The Calvinists profess my friends;  
 But I shall answer thee:  
 They do appear, I tell thee here,  
 No better than the rest,  
 When all their doctrine is made clear,  
 To say that man is cast,  
 By my decree he so should be,  
 Then I must be to blame;  
 No honour they do bring to me,  
 But put their Lord to shame.  
 So I'll go on from man to man,  
 Let all their books appear,  
 I'll prove the ending now is come,  
 For most men they do err;  
 There are a few, I well do know,  
 Rely upon my word,  
 That all my Gospel I'll go through,  
 And they shall know their Lord;  
 My Bible here to some appears  
 A book I shall fulfil;  
 But see the world, how they do err,  
 And stand in blindness still.  
 The Jews before they see them err,  
 And judgments I did send,  
 And yet they think they need not fear—  
 'Tis never my intend  
 To come at last, as at the first,  
 And sweep the whole away  
 That will not in my Bible trust,  
 As I before did say;  
 Then surely men may Atheists come,  
 To see what's done before,  
 If I should never visit men  
 When they began to err.

**JUDGMENTS HAVE BEEN SO THE END MUST BE. 533**

I ask, what use could all produce,  
The judgments past and gone,  
If I stop there and go no more  
To shew myself to man?  
Then all the judgments I've decreed,  
And all that I have sent,  
I tell thee plain, are all in vain  
Unto the sons of men;  
If I should let the world go on,  
As vainly men believe,  
No change from ME will ever come  
Themselves they all deceive;  
For where's the wisdom of a God,  
I now enquire to know,  
On ages past to send a Rod,  
And now keep back the blow?  
I ask of men if they'll contend  
To prove they're not the same  
As former ages that were penn'd,  
When my destruction came?  
And if on man my heavy hand  
You say did so appear,  
I ask the tempter how he'll stand,  
When I the end do clear?  
So men grow wise, I'll now chastize;  
My Bible none do see,  
That judgment I have sent before,  
And what the end must be;  
For Satan's reign, I told you plain,  
I shall cut off like man;  
And if against ME men contend,  
They'll find my heavy hand  
To be at last as at the first,  
For I shall not stop there;  
And in the end you'll find ME just,  
When I the whole do clear.  
So I'll end here and say no more,  
But let the blind to see  
That Atheists strong may all become,  
If I should act the way  
That learned men do now contend,  
Things always will remain;  
Then every thing that I have done,  
I tell them, is in vain:  
In judgments first I need not burst  
So hastily on man,  
Had not my mind been at the last  
Unto the root to come.  
So if men deeply here discern,  
And trace my Bible through,  
And mark the way that I do warn,  
They'd judge what I should do;  
As I have said, be not misled,  
Men's learning I see none:—

Now I shall go on from my Gospel : *John* xii. 31 —“ Now is the judgment of this world : now shall the prince of this world be cast out.” Here I have told thee from my Gospel, that as I bore the judgment of man, so should the prince of this world bear the *judgment of man* the same, and be cast out ; for I said, if I was lifted up from the earth, I would draw all men unto ME. I have already told thee the meaning was not understood by my disciples ; they thought it signified what death I should die ; but know I did not draw all men unto ME when I was crucified, either in heart, or in life, or in personable appearance. This all men must know was not accomplished, neither will it be accomplished, till the prince of this world be cast out, so that he hath no power to draw men unto him. Now mark the observation that was made by the people in answer to my words—“ We have heard out of the law, that Christ abideth for ever : how sayest thou, the Son of Man must be lifted up ? who is this Son of Man ?” Here is the enquiry that was made by the people, which enquiry was not answered by ME, at that time ; for I now tell thee and all men, if I had made all my Gospel clear, if I had stumbled them in nothing, how could men have stood out, to have any excuse for themselves ? or how could the Jews have stood out to this day, if my Gospel did not stand in many things as great a stumbling block to them, as my words were, when I was amongst them ? Therefore I spoke many things in mysteries they could never understand ; and now I tell thee, they are as great a mystery to many who profess to believe my Gospel, as they were to the Jews ; for it is impossible for all men to receive my Gospel, before I make it plainer before them ; and it is impossible for man to explain it. Now I shall come to the enquiry of the people who said—“ We have heard out of the law, that Christ abideth for ever :” and now I tell thee, my abiding hath been for ever ; for it was I that visited



Moses, and it was I that visited the prophets : man knows not in what manner my visitations have been of old, before I came to die for man ; therefore my abiding hath been for ever ; but in the manner it was expected by the Jews, to come as the Mighty Counsellor, the Prince of Peace, it was not accomplished when I came into the world to bear the Transgression of Man ; neither were the days expired, drawing to the end of the period of the six thousand years. Now I have brought thee to the beginning of the fourth day ; and know it is said, one day is with the Lord as a thousand years, and a thousand years as one day ; and in the six days the Lord finished his work. Here I have shewed thee from the Scriptures, that it is written my soul shall not always strive with man, but my delight shall be with the sons of men ; these things I have explained to thee already, how my Spirit hath been striving with man ever since the creation, or man would have no more knowledge of his God, than the beasts that perish. And now I shall come to the creation ; but first call to thy remembrance, I am ALPHA and OMEGA, the BEGINNING and the ENDING, the FIRST and the LAST ; and know it is written, the first shall be last, and the last shall be first ; and in this manner stands my Bible ; the Serpent's head to be bruised first, and my Heel last ; but know, the last was the first ; for my Heel was bruised first, and Satan's head shall be bruised at last.—But now come to the SIX DAYS of the creation : the *first day*, light was created, and light and darkness were divided ; and this was the first state of man : he soon came into darkness by the Fall ; yet in the light many walked, believing and relying upon their Creator, as a knowledge thereof was given to Adam, and his life was prolonged to give light to the generations to come ; and in this light many continued ; and many walked in darkness, as Cain began in darkness ; so they went on divided the first thousand years, in Adam's

days. Now come to the *second day*: Let there be a firmament in the midst of the waters, and let it be divided, the waters from the waters. This was the second day; and now mark the second period of man, beginning in the second thousand, how fast they began to depart from the light, after Adam was gone, till I said the whole earth was in darkness, and I saw no just man upon the earth to walk in the light, but NOAH whom I commanded to make the ark: there the waters were divided from the waters to make it as dry land to Noah, who walked in the light, but a deluge to them who walked in darkness. This was done in the second thousand, as it was placed in the second day; then know, in the *third day*, the waters were gathered together into one place, and the dry land appeared. Now come to the third period, which I call the third thousand—But I know, thou sayest in thy heart, the two thousandth was not ended when the deluge appeared: yet consider it was in the two thousandth that the deluge was. And now I shall come to reason with thee, as I know the ponderings of thy heart, to make it clear: The two thousand should have been up before the deluge. But I answer thee, as the thousand years are compared to a day, where is the difference, if a thing be done in a day, whether it be done in the morning, the evening, or in the midst of the day, so it be done in a day; perfectly so in the day of the second thousand the deluge came upon man, and the ark divided the waters, to preserve Noah and his family alive. And now come to the third day, wherein the dry land was fixed; and know I said, after the deluge the waters should no more cover the earth; for I had set my bow in the clouds, as a sign for man; and the sea was fixed to keep his bounds. But now mark, in the third day the trees were planted to yield their fruit; and now mark, after the deluge, how I began to visit men, that they might yield their fruit: and witness how many did yield their fruit; witness Abraham, Isaac,

and Jacob, and all the holy men through the Bible ; see how they began to bring forth fruit that was good : and the grass yielded seed after its kind ; so all things after their kind brought forth their increase ; and the fruit began to have a knowledge of their Lord, by my visitation to man ; and yet their knowledge was but faint ; and many became like the grass that was cut down. This went on to the fourth period, which I call the *fourth day* ; and as I have told thee before, I now tell thee again, whether in the beginning of the day or the ending, it is no difference, so it be in the day ; so in the day of the fourth thousand I *CAME to be a light in the firmament of heaven, to divide the day from the night*, for signs, and for seasons, for days, and for years ; then know, O all men, I came into the world to be a greater light to mankind than they had received before ; to be a sign unto them for days and years of the end. Thus did I come at the end of the day of the fourth thousand, to set signs unto man of the end, and to warn them of my coming again, after days and years had rolled on ; for know I told them, “ Hereafter ye shall see the SON of MAN coming in the clouds in great glory. So I came for signs and wonders unto them, to tell them the seasons and the signs in the firmament they should have at my coming. Thus I came to be a greater light to men than they had seen before by Moses ; and yet Moses was a great light unto them, by all the miracles he wrought amongst them. So here are the *two GREAT LIGHTS* that came to man. But they will all find in the end, *that he came from ME* ; for I was the light to establish that light, which it is written, that God made for mankind.—It is not for thee, nor for any man, to dive into the Mystery or the Divinity of the GODHEAD ; for secret things belong to the Lord ; so leave off thy pondering here, concerning the union of the Godhead—but know I came, as I told thee, at the end of the fourth day,

which was the fourth thousand, to be a greater light to men than they had received before, and set signs before them of the end; and as stars in the firmament were my disciples placed, to give light to them that walked in darkness; and many that walked in darkness saw the light and walked in that light; and many began to be like the Birds, they flew to heaven by faith in the SON of GOD. Thus did I bring in the *fifth day* by my Gospel; the five thousand years came in by the light of my Gospel, and many by faith mounted upward, as the wings of an eagle, while others, like the fish that remain in the sea, are still in darkness; for they have no wings of faith to trust in their redemption, through the light of my Gospel; for all seems covered to them, as the waters cover the fish in the sea, while others by faith, like the wings of a bird, ascend upward. Thus hath been the Gospel the fifth day for man; and this may be discerned from the different conducts of men, since my Gospel was established, and since I came to be a greater light to men than they had received before. And now I shall come to the Creation of Man—"Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, over all the cattle, and over all the earth. This was the *sixth day's labour*; and for this was man created; but mark, from what I have told thee of the past, he hath only gone through the *shadow of his creation*, what he was created for; therefore, I tell thee, it is the sixth day, in the sixth thousand years, *that I shall complete the creation for man*. I have laboured, and man hath laboured, ever since the Fall that followed the Creation; my Spirit hath been striving with man, and men have been striving one with another; those that were led by my Spirit have been striving and contending with those that resist my Spirit. Now as I had six days' labour in laying the plan of the Creation and bringing all things into

existence, so it is written, one day is as a thousand years ; and so must my labour go on with man, to bring man to that perfection I created him for at first ; as the powers of darkness after came upon him, and brought him into darkness, so that he sees not whither he goeth. And now I tell thee and all men, the shadow of my work ended the sixth day, in the Creation of Man ; *but in an imperfect state*, as man has gone on six thousand years : and ye know not how near they are ended, that I shall shorten the days. But know, as I have told thee before, the day is the day whether at noon or at evening ; and now it is known unto you all, from the records of my Bible, the sixth thousand is drawing to an end ; and know I said the days should be shortened—and I am come to shorten the days, and finish the end of my Creation : so MAN that was formed in *weakness* shall now be made to rise in POWER, in the image and likeness of his God ! Now let all thoughts go deep, that if one day with the Lord is as a thousand years, and a thousand years as one day, from the plan of the creation, I must know the fallen state of man, and how the powers of darkness would work with him, that it would come into the sixth thousand years, before I should finish my work with man, to make him come to that perfection that I created him for at first, to be in the perfect image and likeness of his God : and know this was the end of my labour ; and I tell thee, this shall be the end of my labour ; for my Spirit shall not always strive with man, neither shall the powers of darkness be always warring with man, or man with them ; but my delight shall be with the sons of men ; and their delight shall be to walk with ME : for know it is written, Behold I create all things new ; a new Heaven and a new Earth, wherein dwelleth righteousness. Then if I create all things new, I must create MAN anew to the perfect image and likeness that I said I created him for ; and

as my labour ended in the creation of man, to create him in my image and likeness the sixth day, so shall the sixth thousand bring man to that perfection that I created him for at first. Here I have shewed thee from the Creation, and from the words of the Scriptures, in what manner the chain is linked together; and how the last is first, by the state man went through, as though he were first created to go through these different scenes, as they were placed in the days of the creation. So the days went on for man, from the creation at first, though he was created the last; and now the last shall be the first, and my creation shall end in man, and give him power over every thing: though the powers of darkness had first power over man, but now will I give man power over them; and as the creation ended at first so will I establish it at last: and now there is the rest remaining for the people of God, as I rested from my labour, and called that day of rest a thousand years, as well as the days of my labour, so shall the day of rest be for man and ME. Now mark, from the Creation, how my Bible goes through to affirm that that day of rest must come for ME to dwell in peace and rest with my people one thousand years; and now I tell thee, if men divide that, they must divide all my Bible, and add it all another way, that no man living can explain, how I have made man in my own image, after my own likeness; or how I have fulfilled the Law or the Gospel. This cannot be explained by men, who add the Scriptures another way; then they must take away the Promises that stand throughout my Bible, and man must think to deceive his Maker at last, as Satan tried to deceive him at first. But, O vain and simple men! I am God, there is none besides ME; nor my honour will I give to another, to let the wisdom of men or devils frustrate the plan that I laid in the creation: but that plan cannot be accomplished, without I bring in man's

redemption. Now I shall come further to the Creation : Know, it was after my day of rest, on the seventh day, that I said I had ended from my work, that I made the Woman for a helpmate for Man ; and after my day of rest that the woman was beguiled by the serpent, and the curse was fixed upon the serpent ; then now discern, all men, this brought on each of my days to be a thousand years, to labour for man, and to labour with man ; but know, as I finished the creation in the six days, and then made the woman in the time that I called my rest ; so, I tell you all, it is by the promise I made to the woman, of bruising the serpent's head, that I must complete the whole for man ; and this is what I said in my Gospel—If I was lifted up, the prince of this world should be cast out ; for I would draw all men unto me ; then they may say, Christ abideth for ever to dwell with men, when the root of evil is destroyed, and my Spirit is poured out upon all flesh ; then they will understand the meaning of my words—Whoso eateth of my Flesh, and drinketh of my Blood hath eternal life, and I will raise him up at the last day. *John vi. 54.* And this I have shewed thee from the creation, how I mean to raise them up at the last day, that they may drink deep into my Spirit, and that they may be renewed into my likeness. But do men vainly suppose that I meant they should eat my Flesh, and drink my Blood ? I tell thee, no ; for that is impossible for man to do ; and had they done it in those days, to drink my Blood when it was shed for man, it could not have been continued ; therefore, reason must tell all men, the words were not meant in the manner they were spoken ; but as ye often say of families that have all one spirit, they have all one blood, so if my Spirit be poured out upon men to form them in my likeness, and ye wish to drink deep into my Spirit, then ye will all confess and say, my Flesh is meat indeed, and my Blood is drink indeed, when ye are renewed in my likeness, and

cleansed from the evils of the world. But how can men understand the words to take them perfectly as I spoke them—He that eateth my Flesh and drinketh my Blood dwelleth in ME, and I in him? Can men vainly suppose that these words were spoken as of a temporal meaning? I tell thee, no; they were spoken as of a spiritual meaning, to make man in my likeness, when I bring in man's redemption, as I came in the likeness of my Father: for know, I said, As I live by the Father, so he that eateth ME shall live by ME: But know what I have told thee, by eating of ME; it is not to eat my Body as ye eat food; but I tell thee it is the digesting and eating my words by faith, as ye often say, ye eat the words one of another, what ye delight to hear and digest as truth; in the same perfect manner true believers must believe from my Gospel, that my Spirit will be so poured out upon them, and ye will be filled with the joy of the Holy Ghost, as the stomach is filled with meat, that ye may live in ME, and I in you. This is the full redemption of man; for know what I said unto them: It is the spirit that quickeneth; the flesh profiteth nothing; then know, my meaning was to my spiritual kingdom for the redemption of man: but I no more meant of eating my Flesh or drinking my Blood, than I meant to build the temple in three days, that was built by the hands of men; but now I tell thee, as many of my disciples were offended at my words, so are many men now offended with my Gospel; and they think it hard sayings, who can hear them; and I tell thee, because they cannot understand them, there are thousands that cannot hear them; because they do not understand I spoke of the end, when I come to fulfil the whole. If my Gospel had been plain to all men, and I had spoken no words in mysteries, the miracles that I wrought must have convinced them that I was the Son of God; then how could the words of the prophet be fulfilled, for ME to be wounded for the transgression



of man ? or how could the Jews stand out in unbelief, to shew the true state of man ? or how could I pronounce man dead under the Fall, and prove the truth of my words, when I came to make an end of all things, to prove that man was dead, as I pronounced him, if I had come in the Body and made every thing clear and plain to man ? Then the Scriptures could not be fulfilled to be true ; but now when I come to fulfil my Gospel and explain the meaning, all men will find the truth of my words, that I came into the world, and became flesh for man, and bore the transgression for man, that I might destroy all the works of the devil, and bring man perfectly to my image and my likeness, as I created him for at first. This is the fulfilment of my Gospel ; and he that believeth on ME hath everlasting life. This meaning is not understood by man ; for I tell thee, there are many that do believe in ME, and in my Gospel, and yet they have no regard for ME, or my Gospel ; then how can they have everlasting life ? But those that believe to have everlasting life, must believe the words that I have said unto them, that I came to be a light to the world, to seek and to save that which was lost ; and they must believe they were lost by the Fall, as to the image and likeness of their Creator ; and as they died through the Fall, by the transgression of man, so by my bearing the transgression for man, they may eat of the good and live in ME at the last, as they died in Adam at first. This is the belief that men must have, if they will have everlasting life in ME ; and weigh the words of the Prophets with the words of the Gospel ; for I tell thee, they both must join together, the beginning with the ending ; and know when I come to fulfil the words of the prophet, to be the Prince of Peace, then I shall bring in everlasting life to man ; and when I come to pour out my Spirit upon all flesh, and destroy all the works of the devil, then men will find the truth.

of my words, that men will live in ME, and I in them. This is the fulfilment of my Gospel; but where is the man who can answer that this is fulfilled in him? that he perfectly lives in ME, and I in him, without a veil between? I tell thee, no man; therefore I spoke the words so strongly and so powerfully that they might stand on record at my second coming; for I well knew what was in men, how strongly they would deny my likeness to be in man, or that I ever intended to fulfil the creation, to bring man to my image and likeness. But now come to my Gospel, and mark the words that I said unto the people—The bread of God is HE which cometh down from heaven and giveth life unto the world; then know for what I came down into the world; for to give life unto mankind. But will men say they were not alive when I came down amongst them? that I came to give them a temporal life? I tell thee, No; they had all life when I came; and yet they had the death that was pronounced upon them by the Fall; and to remove that death, and to give them life, I came down from heaven. And know I said I should raise them up again in the last day; for this was the will of HIM that sent ME, that they should have everlasting life, that believed on ME, and I should raise them up at the last day. Now let all men observe from these words, I did not tell them, at that time they should be raised up, but that I should raise them up *at the last day*, to have everlasting life; but how could the assurance of their being raised up at the last day be argued, or proved, or believed, if I had not spoken those words when I was upon earth amongst mankind, that all men might see the assurance of my promise that I left on record for man? Now where is the man that can come forward and prove he hath experienced all my words that I said in that chapter? I tell thee no man can say it hath been his experience in this world; neither will it, till the prince of this

world be cut off; then will they find the truth of my words; neither do men understand my words, that I spoke unto them—He that cometh to ME shall never hunger, and he that believeth on ME shall never thirst; but where is the man who can say he never hungered? and if ye look to the words in a spiritual sense, believers are commanded to hunger and thirst after righteousness; so that no man can say the words are fulfilled, neither is that Christian upon earth who can say, after he believed in ME, that he never hungered or thirsted after ME; for while the powers of darkness remain they stand as a bar between believers and ME; and believers often feel themselves as barren as a hungry stomach; so they hunger and thirst for a greater power of my Spirit; but when I come to fulfil my Gospel, and destroy all the works of the devil, and pour out my Spirit upon them, then they will never hunger, when their souls are filled with my loving kindness and goodness; neither will they thirst, when their thirst is quenched by ME; for what have they to hunger and thirst after, when the SUN OF RIGHTEOUSNESS is arisen with healing in his wings, to give them every blessing that I have promised, and daily feeding them with my loving kindness, mercy, and goodness? They will not be like the children of Israel, when they were freed from the bondage of Pharaoh, who hungered and thirsted to go back to the flesh-pots of Egypt, as many of them did after they were freed from bondage; but when they are freed from the bondage of sin and Satan, they will never hunger and thirst more to go back to be bound with his yoke; neither will they have need to hunger when by my Spirit they are daily fed, and the blessings of this world, you know, they are promised in the Scriptures of truth. Here I have explained to thee the meaning of this chapter in part, that men may be convinced that all these things must be, to fulfil my Gospel, and that my Gospel speaks

of them all. And now come to the miracles that were wrought, in this chapter, with the five barley loaves and two small fishes, to feed five thousand, and there remained of the fragments twelve baskets of the five barley loaves, after they had eaten and were filled. These miracles being wrought amongst them they said, of a truth, this is the prophet that should come into the world. But when I told them for how much greater wonders than these I came into the world, they said who could hear it, and departed from ME. Now from this I shall shew thee the folly that is in mankind: they believed my miracles, because they saw them, and were filled, with the multitude; but they did not believe that I should come hereafter to do greater signs and wonders amongst them, or to do greater signs and wonders in the world, at any future period, to fill them with the Holy Ghost, to fill them with my Spirit, and make them in my likeness, to dwell in man, and man in ME. This appeared too marvellous for them to believe, not considering how marvellous it was for ME to feed five thousand with five barley loaves and two fishes, and the fragments that remained to fill twelve baskets. And now I tell thee, as the fragments remained over and above filling the multitude, so the fragments remain of the Gospel to be fulfilled. Now mark from the first miracle, what number were filled with the five barley loaves, which was a miracle if none had remained; but as there were so many remained after the multitude was filled, know all men there yet remain greater miracles to fulfil my Bible; for know what remained was not consumed, and what remaineth of my Gospel is not fulfilled; but as the hungry were then fed by wonders and miracles, so, I tell thee, by wonders and miracles I shall fulfil the remainder of my Gospel; and so they that are now hungering after ME will find themselves filled with greater miracles than they were filled at that time with the barley

loaves and fishes, when I come to gather up the fragments that remain to fulfil my Gospel, that nothing be waste : and nothing shall be lost of the words I have spoken ; so there remain greater miracles to fulfil my Gospel and bring in my kingdom than were done in the days of my disciples to establish my Gospel.

Now come to the beginning of St. John—In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God. Now mark from these words, what the word was in the beginning, when I laid the foundation of the earth and created all things, and established all things ; the word was, *that it was good* ; then if God saw that it was good, be assured that he will establish to make good all things that he hath created ; for this was the word in the beginning, and the word was God ; then know all men, God is TRUTH ; and in righteousness and truth must the world be established, according to the beginning what God created it for. In the beginning HE made man in his own image and his own likeness ; then know, if that word be God, which meaneth TRUTH, that Truth must be established ; and what was said in the beginning must be accomplished in the ending. Now mark the words of St. John—The Word was made flesh, and dwelt among us. Now how will men answer these words, to say the Word was made flesh : Thou sayest in thy heart, thou canst not understand them ; and I tell thee, they are understood by no man : though they profess to explain my Gospel ; but know, if the Word was made flesh by my coming in the flesh, to dwell amongst men, in the likeness of man, then the Word that was spoken in the creation, of making man in my own image and likeness must be one flesh in my likeness, for man to dwell with ME, as I dwelt with him ; and so the Word that was spoken in the beginning must be fulfilled in the perfection of

MAN; for know it is written, Behold the Lamb of God that taketh away the sin of the world. Now let all men discern what brought sin into the world; was not sin brought into the world by the arts of the devil? and doth he not go on to this day to be the author of every sin? Then how can it be fulfilled, that I have taken away the sin of this world, before I have taken the author of sin out of the world? It is taking the devil out of the world, and all his sinful power and practice, is taking of sin out of the world; and before he is taken away, sin cannot be taken out of the world; for it is known unto all men, sin yet remaineth; and where is the man who can deny it? But sin, as I have told thee, is under the Gospel still remaining, as it was under the Law; but know the Word that was in the beginning, that the evil power should receive his curse, and his head should be bruised, as my heel was; then if the FIRST WORD became flesh, to dwell amongst men, to have my heel bruised, according to the words in the beginning, then according to the words in the beginning, I must bruise Satan's head, and take sin out of the world. Here are the Scriptures of truth, which men must prove are fulfilled, or they must confess, like the fragments of the twelve baskets, that remained, they yet remain to be fulfilled; and it is known unto thee, and it must be known unto all men, they stand remaining to be fulfilled; for if the Law was given to Moses, to deliver the children of Israel from the hand of Pharaoh, which was but a shadow of good things to come of the promised land, let them know that Grace and Truth came by Jesus Christ, to deliver men from the bondage of sin and Satan, and to give them the promised land of my Kingdom, that it may be established in righteousness and peace, according to the Word spoken in the creation. Now this Word was with God in the beginning, and this Word is God to fulfil it in the ending; as I have told thee God is truth. Now mark the chapter, and how I have explained it, and

bring ME the man that will explain it another way, then I tell thee there can be no truth in him; for know what I told them—Hereafter ye shall see the heavens open and the angels of God ascending and descending upon the Son of Man; then cometh the fulfilment of my Gospel, that as I was made flesh to dwell with man, to fulfil the words of the promise, so man shall be made flesh in my likeness, to dwell with ME, and I with him; and the sin of this world shall be taken away. Here I have shewed thee, from the Scriptures of truth, how every word stands upon record, that I told thee in the beginning—

" Saints should see it and rejoice;  
Hell should tremble at my voice:  
Saints rejoice, and sinners fear,  
When I bring salvation near.—  
All the earth shall know the Lord,  
And sing his praise with one accord." 1 Book, p. 52.

This I told thee in the beginning was the ending of my visitation to thee; and now I am shewing thee, from the Scriptures of truth, how all these things stand upon record to be fulfilled, and to fulfil the words I first said to thee; but know what I said at the marriage in Cana—my hour was not yet come: and the water pots were first filled with water, before they were turned to wine; and the best wine was preserved to the last; perfectly so, I now tell thee, my hour was not then come to fulfil my Gospel and the words that I spoke unto them; and my Gospel still stands but as water pots filled with water to man; for the best wine, that is reserved for the last, men have not tasted; and yet I tell thee, the time is drawing near, that they will find the water wine, the truth of my Words, and the glory of my Kingdom. But I tell thee, my Gospel is no more understood by man, than the Jews understood my saying—destroy the temple, and in three days I will raise it up: but they understood not that I meant the temple of my body; neither is it understood—taking away the sin of the

world; that it is taking away the power of the devil. But I know thy thoughts, how it has been explained by men—taking away the sins of believers. But is this taking away the sin of the world? Doth not the sin of the world remain? Then how can the sin of the world be taken away, if it alludes to religious men? they might say it was taken away before I came into the world, by the holy men that were in the world before; witness the holy men of old, Abraham, Isaac, and Jacob, Noah, Daniel and Job, and all the Prophets, besides thousands whose names are not mentioned; therefore I tell thee, no man can allude those words to my coming into the world to take away the sin of the world; because there are religious men under the Gospel, as there were under the Law; and yet know, the sin of the world still remaineth; then how can they say it is taken away?—and the sin of unbelief is not taken away from religious men to this day: but know it is written, God sent not his Son into the world to condemn the world, but that the world through HIM might be saved; then if the world be saved through HIM, HE must take away the sin of the world, that they may be saved from the power of sin; but will men argue sin is ever to remain, and not to be condemned, because I came into the world to save them from sin, and to take away sin out of the world? But if I had said, I come not to destroy the power of sin, and to cast out the prince of this world, then men might say I came to save them in their sins, and not to deliver them from sin; but know it is written, I come to take away the sin of the world, that the world through ME might be saved: but how do men dispute my Gospel, without discerning what is written!

Now mark the words that I said to Nicodemus—Ye must be born again; but where is the man who understands the words? I know the thoughts of thy heart; thou sayest it is explained by men, that every



one is born again when he is convinced of sin, and he forsakes his sins. Now to this I shall answer, that being convinced of sin, and forsaking some of their sins, do not allude to the second birth, to say they are born of the Spirit; for mark the words that followed my saying they must be born again: the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit, and he hears the words of the Spirit: and this I told Nicodemus was the second birth; but will men say, this second birth is already come to man? Then let men appear and prove they hear the words of my Spirit.—But thou sayest in thy heart, some will say they have the witness of my Spirit, and the knowledge of my Spirit, that their sins are forgiven; and yet thou knowest, these very men have denied my visitation to thee, as much as any men? then where is their belief in the second birth? I tell thee they have no belief in the second birth, neither do they understand my words; for know I said, Except a man be born again he cannot see the kingdom of God. Now I ask of all men, who will be saved, if no one be saved that hath not heard the words of the Spirit, as ye hear the rustling wind? In thy heart thou answerest, no one; or if any, the number is but few: then now I tell thee as before, my words stand for the END, as the words of St. John are—I came into the world to take sin out of the world, that men might be born again after my Spirit, after my Image, and after my Likeness; and I tell thee, this will every man experience, that lives to see the kingdom of God established in peace and righteousness; therefore I said, except they were born again, they could not see the kingdom of God. And now I ask thee, what perfect happiness, what heavenly joy, or what likeness could Saints on earth have of the Saints in heaven, or likeness of ME, or my image, before they are born of the Spirit? that my Spirit is poured

out upon them? Therefore the apostle said, they should not all die, but they should be all changed in the twinkling of an eye, and the vile bodies of men should be made like my GLORIOUS BODY; then now see, O men, from the Scriptures of truth, the way ye must be born again, to enter into my peaceable kingdom; for how can flesh and blood as it now is, without a change, be united together in perfect harmony? I tell thee no one can enjoy that happiness to have the world in a perfect union one with the other, and to love one another, as I loved them, *before* the old man, with all his deeds, be done away, and the new man, which is Christ, be renewed and formed in you; therefore it is written, A new heart will I give them, and a new spirit will I put within them; and I will write my laws upon their hearts, and I will put my Spirit upon their inward parts; and I will be their God, and they shall be my people; old things shall be done away, and all things shall become new. Then now see how the new-birth must come to man, to make this earth the kingdom of God, wherein dwelleth happiness, and wherein dwelleth righteousness: but now look to the pretended Christians, who say they are born again: Is there a heavenly love, and a heavenly harmony, amongst them that do thus profess? Thou answerest, No; then let them know, the new birth is not established in the world yet; neither are men's hearts prepared for the coming of their Lord, as these that profess they experience it, and think they are cleansed, like the leprous men, go on their way as they did before, and have no thoughts of turning back to follow my Gospel, or to look for the fulfilment thereof; while others do not believe the second birth will ever come at all, or the fulfilment of my Bible will ever take place; therefore I tell thee, my coming to man, before I have opened the eyes of their understanding to look for my coming, is like going to strangers that would not receive ME: there-

fore I was not received by man when I came in the body ; as the sayings of the prophets were not made clear to their understanding ; neither are my sayings clear to the understanding of men ; then how can I be the desire of nations, before I have opened the eyes of their understanding, that they may be longing for the coming of their Lord, that every man may be taught of the Lord ? Then they will find the truth of the second birth, and hear the words of my Spirit, as ye hear the rustling wind ; for know I have told thee, as things come to thee, so will it come to all, when my kingdom is established ; then will they know me from the greatest to the least, and every one will be taught of the Lord. So if men discern the Bible through, they will know the second birth must come, to have the Scriptures all fulfilled ; but where is the man, with all his learning, or where is the christian with all his religion, who can prove these things were ever accomplished ? I tell thee, no man ; but, if they believe my Bible true, they must know they will be accomplished, and all my sayings will be fulfilled, with the sayings of the prophets ; for know I said, I came to fulfil them ; therefore I said unto Nicodemus, Art thou a master of Israel, and knowest not these things ? for had he understood the prophets, he would have understood the meaning of my words, that when I restored the kingdom to Israel, and established my kingdom in righteousness and peace, and poured out my Spirit upon the sons of men, then a new birth must take place, for men to come to the knowledge of their Lord. If these things had not been spoken of by the prophets, how can men suppose I should ask of Nicodemus, how he, a master of Israel, knew not these things, if he did not know them from the prophets ? did men vainly suppose I thought he should know them from my Gospel, that was not established ? for they had only seen the working of my miracles, that brought Nicodemus to be an enquirer ; therefore I could not

have spoken to him as though I marvelled at him, not knowing the second birth from the Gospel ; but my observation to him was, that he did not understand these things from the Prophets—that old things should be done away, and all things should become new ; for there should be a new heaven and a new earth, wherein dwelled righteousness ; then there must be a new birth in man, to be born of the Spirit of God, when the kingdoms of this world become the kingdom of the living God. Therefore I spoke what I knew, and testified what I had said before, and what I had seen and heard before, when the foundation of the earth was laid, that the Word should be established that was spoken in the beginning.

Now mark the following words : I said, No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven. Now here are words no man can understand ; for know it is written, Enoch walked with God, and was translated ; and Elijah the same ; then will you say they did not ascend up to heaven ? and you know I said, that Dives saw Lazarus in Abraham's bosom ; therefore no man understood the meaning of my words, saying, No man ascended up to heaven, but he that came down from heaven. Now I shall explain the meaning : mark the words that I said to Nicodemus before, that they must be born again of the Spirit, or how could men on earth have any resemblance of the angels in heaven ? For no man would ascend to heaven, to have the Spirit there, to be in earth and heaven, and to go from earth to heaven, and come from heaven to earth, in the like manner that I had done ; neither would the saints on earth ascend up to heaven to have the change wrought there, and then come down upon earth, to have my kingdom here. Then *they must be born of the SPIRIT here below* ; for who would ascend up to heaven to know my mind and will there ? This was my meaning to Nicodemus, to let him know, and to let all

men know, that the visitation of my Spirit, the power of my Spirit, and the knowledge of my Spirit must come to men here upon earth, to make them fit members for my kingdom *here upon earth*; therefore I said, no man ascended up to heaven for that knowledge; but I came down to give them that knowledge, that I should visit them again by my Spirit.—But I know the pondering of thy thoughts: I did not say, no man could ascend to heaven for knowledge, to come down and teach men knowledge, but the Son of Man, which was in heaven. I tell thee, No; I did not explain to Nicodemus, why he, being a master of Israel, should have known all these things; neither did I tell them my meaning of destroying the temple; for had I explained all my meaning, and have made every thing clear to men, then they would have been filled with the knowledge of the Lord before the powers of darkness were destroyed; therefore I left the meaning of my words to be explained when I came in the Spirit to fulfil them. Then as no man hath ascended up to heaven, to know my mind and will, how can man pretend to know it, before I come in the Spirit to explain it? But know, as Moses lifted up the serpent in the wilderness, I said the Son of Man must be lifted up; and as a serpent I was lifted up by the sons of men, upon the Cross for Man; then now look unto ME, all ye to the ends of the earth, and be ye saved; for I was lifted up for man, that the world through ME might be saved; for so God loved the world that HE had created, that in the end it might be redeemed by my suffering the Death upon the Cross, to destroy all the works of the devil: for if love fulfilled the one, justice now demands the other, and they that will now come to the light will see the justice and the light; and in the light they will wish to walk. But if they believe not the earthly things of the Fall, when every mystery is so clearly explained, how shall they believe the heavenly things of

my kingdom, when they are revealed unto them ? If they will not believe the one, they cannot believe the other ; but he that believeth the truth of my words in the beginning cometh to the light, and seeth the truth, how all is made manifest to be of God ; and in the light he will walk ; but he that delighteth to abide in darkness, and loveth the ways of darkness, will hate to come to the light, fearing his deeds should be reproved, that the truth is not in him ; for he does not believe the Scriptures of Truth.

Now mark these words, spoken by St. John, iii. 29. He that hath the Bride is the **Bridegroom** ; but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice : He that believeth not the Son shall not see life. Now mark, from these words that were spoken by John, the Bridegroom must have the Bride ; for he that hath the Bride is the Bridegroom ; then know assuredly, to fulfil the Scriptures of truth, the Bride must appear to declare the voice of the Bridegroom ; But when I come in power to make the Church the Bride, they all shall hear my voice and live ; but know it is written, He that believeth not the Son shall not see life ; and yet the life that now is in the world is seen by all men ; Jews and Gentiles, Turks and Infidels, see the life that men call life. Here reason must teach them all, the life that is meant by the apostle is the *Life of the Redemption from the Fall*, that no man can receive, or will ever see, that doth not believe in the Son of God, that I died to redeem them from the Fall, that they might live in ME, and I in them. This is the life that no man can see, unless he believe that I came into the world, that they might receive life from the dead, and be restored from the death that was past on man in the Fall. Therefore I said, whosoever drinks of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. This I said I should give unto

man ; and this ye must believe in ME, that what I said I should do, I surely will do, that ye may have everlasting life, and be filled with my Spirit ; for know I said, The hour cometh and now is, when the true worshippers shall worship the Father in Spirit. Now I tell thee why I said it was then, as well as to say it was to come ; because at that time I poured out my Spirit upon my disciples, and they were filled with the Holy Ghost ; so they worshipped in the Spirit ; but will men say, the Holy Ghost hath been poured out upon all men, that believe my Gospel ever since to this day, as it was upon the disciples ? all men must answer, No ; then know the hour is not yet come, that I said men should worship in the Spirit as they did ; for *if the hour was come, as a shadow in them*, know I said, THE HOUR COMETH. Then now mark these two words, how they were spoken ; the *one was then*, and the *other was to come* : and know I said unto the woman, Believe ME, the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father ; but they should worship him in the Spirit ; for God is a Spirit ; and they who worship him should worship him in Spirit and in Truth. Now I shall explain the meaning of these words : I did not mean they should not worship the Lord in Jerusalem ; for I tell thee, the time will come when Jerusalem *will be new built*, and my kingdom of peace is established ; but then, I tell thee, it will not be as it is now, to say, ye go to your places of worship, either to churches or meetings, or whatever worship men have formed, and which is the worship that is in the world now ; as some then trusted to their worship at Jerusalem, and others in the mountain, and in different places where the worship was ; and perfectly so are the worshippers now ; but I tell you all, the time is coming, when the true worshippers of God *will be in the SPIRIT* : and such the Lord is now seeking to worship him ; for I now tell you, it is the Spirit of God, as it was spoken by

the prophet, poured out upon men, that must bring them to my likeness; and this I told them would be; therefore, if men weigh the Prophets with my Gospel, they will be convinced what a change must take place in man, and how sin will be taken away.—But now I ask mankind what waters they have drank never to thirst? This cannot be explained spiritually or temporally, that it is fulfilled; but know what is written in the Revelation—when the waters of life come then cometh the tree of life, and the healing of the nations; therefore, I tell thee, to understand my Bible, they must compare one place with another; then they will discern how it must be fulfilled, and how the promises all stand. But if these words did not stand on record, then men might mock the coming of their Lord, and say, things will always *remain as they are*; but now they cannot say it, unless they deny the truth of my Bible, from the Prophets to my Gospel; for I tell thee, it is a chain linked together; and he that trieth to break it asunder must break the Bible through.

And now I shall come to the man that was waiting for the moving of the water: now mark how many had been there waiting, and yet they were not all healed; because it was only them that stept in first, after the angel had troubled the water; yet this man still had faith that a time would come for his deliverance, when he might be helped in: and know, I healed him without going into the water: and now I tell you all, be like the impotent folks that were waiting for the moving of the water, and you will find that I am at hand to heal the whole. Now mark from the manner of the miracles, and how they were; the man was waiting to be healed, and I came and healed him; and so, I tell you all, if ye are waiting for the water of life, and for the moving of my Spirit, I will come and make you whole. But now mark from the manner of the Jews, how they thought to slay ME, for



doing this on the sabbath day. Now see how zealous these men professed to be in their religion, and thought it wrong to do good on the sabbath day ; but, I tell thee, I did these things on the sabbath day to shew the folly of mankind, how zealous they will profess to be in religion, while they are persecuting every good word and every good work. Now mark the words I said unto them, My Father worketh and I work ; he that heareth my word, and believeth on him that sent me, hath everlasting life. Now mark how I joined both together ; then ye must join them both together, the Prophets with my Gospel, if ye will believe in everlasting life. And did I not say my Father worked, and I worked, and I came to do the work of him that sent me ? and what was my work, that I was here re-proved for by the Jews ? It was for healing of a man on the sabbath day, that was waiting to be healed ; and know what I said at another place, that I was Lord of the sabbath ; then if I was Lord of the sabbath, and healed on the sabbath day, which was the day of rest—I must heal man to bring in that rest, that my Spirit may not always strive with man. Here I have shewed thee, from my own words, how I said, I and my Father worked, to shew you my labour was not ended for man ; but as I healed on the seventh day, that was then the sabbath, a day of rest, so, I tell thee, will I heal all men, according to my Gospel, that believe in me.

Now mark from the words of the people, saying, Out of Galilee ariseth no prophet. Now mark how they then spoke concerning the Scriptures, and what their reasoning was, that Christ should not come out of Galilee, but of the seed of David, out of the town of Bethlehem, where I was. Now mark, from the Jews, in what manner they disputed of my being in Galilee, that no prophet should arise there ; but did not discern, that I came from Bethlehem, and was born according to

their words ; for there my birth was ; and yet they disputed, that out of Galilee ariseth no prophet, without discerning I did not arise out of Galilee, though I went into Galilee. Now mark the disputers of the Scriptures, in those days, and mark the disputers of the Scriptures in these days, how they wrest and turn them both alike ; for perfectly like the days of old, when I came in the Body, is the disputing of men now I am come in the Spirit ; so I now tell thee and all men, as the Jews of old wrested the Scriptures, so will men wrest them now ; but, they that believed, believed from the wonders and miracles I wrought ; and so, I tell thee, they that now believe, will believe from my first visitation to thee, and in what manner all things have gone on, and in what manner the Scriptures are explained. They then will believe and confess that no woman can do these things, except the Lord be with her ; for if the people baffled others of old, of my going into Galilee, calling me a prophet rising out of Galilee, how canst thou marvel that men will baffle the Scriptures now ? For it was known unto them in those days, that I was born in Bethlehem ; and out of Bethlehem was I called to flee into Egypt, and out of Egypt was I called to return ; so that the Scriptures were clearly fulfilled, as they were spoken by the mouths of the prophets ; and yet they turned them, by my going into Galilee, and said no prophet arose *out of Galilee* ; but did that argue that no prophet should *go into Galilee* ? Yet this was the argument of mankind, as though I arose out of it, *because I went into it* ; and perfectly so are men arguing now ; for in this manner they are disputing the Scriptures, perfectly as they disputed of my coming in the flesh. Now mark the words that I said unto the Jews, If a man keep my sayings he shall not see death ; and the Jews answered me, Now we know that thou hast a devil ; for Abraham is dead, and the prophets are dead. Here the Jews

began to argue, as they understood not the meaning of my words. Now weigh my Gospel deep, and you will see, there were many things spoken by **ME** more stumbling, when I came in the Flesh, than are spoken now I am come in the Spirit; for I did not at that time explain my meaning unto them, as I knew for what ends I came into the world—to die for the Transgression of the Fall: therefore I must be Stone of stumbling unto them, and a Rock of Offence unto them; but I could be no rock for them if I had not stumbled them by my sayings; how could I be lifted up for the transgression of man? then my Death must have been for their destruction, if my Gospel had been made plain unto them, and all my words had been understood by them; but here were words that by the judgment of men could never be true. The apostles kept my sayings, and followed all my words; yet, like Abraham and the prophets, they died; but what death did Abraham see, when I tell thee, the just only sleep in the Lord, and rest from all their labours? It is no death to a man to fall asleep and awake in a world of glory; but it is death to a man to sleep in death and go to a world of misery—then cometh the death blow to the soul! As to the pains of death in this world, many pass through greater pains in life, than they do in death;—therefore it is not the pains of death that is death to a man, or the separation of the soul from the body, but it is the separation of the soul from the Lord that is the death to man. As to the body, it is freed from every pain, from every load, and every sorrow; but it is the spirit of a man that can never die: he only passes from this world to another; and if he passes to a world of glory, he never seeth death, nor doth he ever taste it, but rejoiceth at the change that he has gotten. This is the spiritual sense of my words; and yet I tell thee, the time is at hand and hastening on, when many will see them in a temporal sense, when

they are changed from death unto life *without a separation from the body*; and yet I tell thee, when this change takes place, men will feel a greater change in their nature than they would feel by the change of death, when the spirit is changed from death unto life, and all the evil that is in man will die away as the body dieth away. Here are mysteries some may think hard to be understood, how the infirmities of nature should all die away, and man should be changed in the twinkling of an eye.

But now I shall ask thee, from the blind man, (*John ix.*) how marvellous was it that he was born blind and became a man for that blindness in an instant to be taken away; then if this was done in an instant for a man that was born blind, to receive his sight, and see all the wondrous works of God in creation that he had never seen before, only heard of them by the hearing of the ear, how canst thou think it marvellous that men, that are born spiritually blind, and never saw the wondrous works of the Lord, that he hath promised to man in the end, should in an instant have the eyes of their understanding opened, and feel a sudden change take place in them? For no more than the blind man had seen the light of the sun in the firmament, or in what form the earth was made, only had heard from the hearing of the ear, no more have men seen what this world will be, when the redemption of man takes place, though they have often heard it by the hearing of the ear, and I am now come to explain it to them by my Spirit, that the time is at hand; yet, I tell thee, like the blind man, that could not distinguish what the sun in the firmament was, nor how the creation of the earth was formed, no more can man now tell in what manner my kingdom will appear, when the redemption of man takes place; and yet I tell thee, as sudden as the man's sight appeared to his wonder and surprise, so great a wonder and surprise will appear unto all men, when I come to open the eyes of the blind; for I now tell thee,

in a spiritual sense, men are as blind to the decrees of the Lord, what he will do in the end, to complete the creation and make man in his own likeness, as that man was blind to the works of creation. Now mark, this man also was healed of his blindness on the seventh day, for that was the Sabbath, at which the Pharisees murmured, that I should do good on the sabbath day. Now mark the words of the Pharisees, when they were truly convinced the miracle was wrought in the man, that he was born blind and received his sight, and the man told them who had opened his eyes, their answer was—"Give God the praise, we know that this man is a sinner." Here was the reasoning and wisdom of man, to believe that miracles of this kind could be wrought by a sinner; how then should they give God the praise for deceiving the people; for these miracles, which they themselves could not do, and were out of the power of man to accomplish, established a faith in those that believed; for mark the words I said before I had cured the man—I must do the work of him that sent me; and spat on the ground and made clay to anoint his eyes, and bad him go and wash in the pool of Siloam. Here was my working without any medicine of man, with my spittle upon the ground; as man was made of the dust of the ground; so from the ground he received his sight, by washing in the water, as I commanded him. Now when Naaman was cured of the leprosy, by washing in the river Jordan, by the command of the prophet, they confessed the prophet to be of God, and that he was a man of God; but when I had done greater miracles than this, they said I was a sinner; and yet they themselves, neither by sinners or by saints, could do the miracles that I did, to open the eyes of a man that was born blind; and if they had called reason to their assistance, reason must have taught them, as the man answered them, God heareth not sinners; if this man were not of God he could do

nothing. Here the eyes of the man's understanding were opened, as well as his sight : and I now tell thee, if the eyes of men's understanding were opened they would all answer with the blind man—Here is a marvellous thing, that ye know not from whence the Spirit came—as the man said—I know not from whence he is, that hath opened mine eyes : for since the world began, was it ever heard that any man opened the eyes of one that was born blind ? And now I tell thee, in like manner I shall answer all men—it never was heard since the world began that the eyes of any one's understanding were opened to believe the promise that was made in the Fall should ever be claimed, that you might all receive your sight. Here is a marvellous thing amongst you. Will an evil spirit plead this ? I tell you all, no ; any more than an evil spirit could open the eyes of the blind. Therefore I say unto all men, as I said unto the Pharisees, their sin remained in them, because they said they had eyes to see, and were not blind ; yet they were so blind that they could not see from whence the miracles came ; but he that confessed he was blind, had sight to see who had healed him. Now I tell thee, here stands a type deep for all men : those that think they have eyes to see the true meaning of all my Bible are blind, and so they will remain, like the Jews of old, like the Scribes, Pharisees, and Hypocrites, who had sight to see that the blind man was healed, but had not sight to see by what hand he was healed. So they became blind to see him receive his sight ; perfectly so I tell thee are mankind, to see those that own they were blind, as to seeing and understanding the meaning of my Bible, and now begin to receive their sight and own they were blind before, confessing they were born blind, as to the knowledge of their God, or understanding his words, but now begin to receive their sight from the visitation of my Spirit to man ; for it is not to thee only, for it is unto all men, that I am come to throw open my Bible, that men may

understand the true meaning of my words, and what the shadows of my miracles were for—to bring in the substance in the end, and give men sight that became blind from the Fall. And this I tell thee will be discerned by those who see they were blind; for as the light appeared to the man, so will the light of my Bible appear unto all those that confess they were blind, and could not see the meaning thereof; for I now tell thee, no more than the man could see the sun before I had opened his eyes, no more can men see the sunshine of my Bible, before the eyes of their understanding be opened: and this can never be done by man, to open the eyes of their understanding and shew them the end, any more than they could open the eyes of the man that was born blind; for know the words that I said unto them—For judgment I am come into this world, that they which see not might see, and that they which see might be made blind. Now let men answer me, why they suppose I should speak those words unto them, to say I came into the world that they which saw might be made blind? Here are words beyond the learned, why these words should be spoken by a God of mercy; why I that said I came into the world to seek and to save that which was lost; and my love was so great for man as to give my life for man, and it is said, God so loved the world, that he gave his only begotten Son to die for them, that the world through him might be saved; and that I for them became poor, that man through my poverty might be made rich; now when they come to weigh my Gospel through, and all the love I had for man and consider my dying words upon the cross—Father, forgive them, for they know not what they do—let them answer, why I should say, for judgment I came into this world, that they which see not might see, and that they which see might be made blind? But thou sayest, men will answer—to make the Jews blind

that did see, and to give sight to the Gentiles that were blind. Now I tell thee, if this be the judgment of the world, my coming was of no use; for now I begin to try the Gentiles, I find them no better than the Jews; and if you look abroad in the world, you see sin under the Gospel as it was under the Law; so my wisdom must fail if this was all my judgment.

But now I shall tell thee the meaning of the words: Man was pronounced dead under the Fall; now to prove the truth of those words, I came into the world, and did wonders and miracles amongst them, such as are impossible to be done by man; but those that would not confess they were dead to that knowledge, as I pronounced them, though I did not speak the words, but I tell thee that was my meaning—I came into the world to try men, and prove men that they were dead to knowledge as I had pronounced them; but those that were full of their own wisdom, and thought all knowledge was in themselves, that they saw and understood all things, I came to prove them that they understood nothing; and though they said they had eyes to see, yet I proved they had no eyes to see, nor ears to hear, nor hearts to understand, who boasted of their knowledge and their own wisdom; yet they that thus boasted I came to prove they were blind; but those that confessed they had no knowledge, neither boasted in their own wisdom, that they could see or understand in what manner I should appear, yet when they saw my wondrous working, the eyes of their understanding began to be opened, like the blind man—no man could do these things unless God was with him, was his judgment; but not from the knowledge he had drawn from the prophets, but from the knowledge of his faith; from the wondrous recovery were the eyes of his understanding opened. Therefore I came to prove the truth of my Bible, the truth of the prophets: By faith Abraham obtained the promise; by faith Ja-



cob wrestled with God and prevailed; by faith Moses contended with Pharaoh. Look through the prophets and you will see, how all the just walked by faith, and not by sight; but all that wished to walk by sight, and not by faith, became blind; witness the children of Israel, when they were delivered from the land of Egypt, how soon they lost their faith and became blind, because they would not walk but by sight; and no further than they could see their deliverance, would they walk by faith to believe! But know that Moses, when I sent him to Pharaoh, confessed he was blind; for he could not see the way that I should deliver them; and though he disputed at first I had not delivered them, yet he relied upon my words till I did deliver them; so he that was blind received his sight, because he walked by faith and not by sight; but the children of Israel became blind and perished in the wilderness, because they trusted to their own sight. Now look to Abraham, where the promise was made: did he go by faith or by sight, when he went to offer up his son Isaac? I tell thee, he had no sight of what I should do, before I called unto him, and opened his eyes to shew I called him to try his obedience, and then shewed him the Ram that was prepared in the thicket: and this I tell thee is the end for believers. For Adam was not pronounced *dead to faith*, but *dead to knowledge*; he had faith after his Fall to believe in my protection; but he had no knowledge of the promise that was made; Abel had faith to offer up his sacrifice acceptably in my sight; but he had no knowledge of what his brother would do through malice; for I tell thee, faith was wanting in Cain: he did not walk by faith, as Abel did. Here I have shewed thee, from the beginning, that man was not dead to faith, but he was dead to knowledge; for Cain, who was dead to faith, was dead to knowledge also, as he knew not the fatal

sorrows he should experience in murdering his brother; but had he had faith, as Abel had, his offering would have been acceptable, as Abel's was. Here I have shewed thee, from faith in the beginning, how it was in Adam, and how he taught his sons to have faith in ME after the Fall; so that FAITH was not dead in man, but UNBELIEF in man tried to slay FAITH, from the beginning, as you see from Cain and Abel. Now if you weigh deep of faith, he goeth on trusting in the Lord, as a blind man trusteth to his leader: and these are the people that I come to open more clear the eye of faith, that they may trust ME to the end, that I shall fulfil my Bible, all my Promises, and my Gospel, in a way they cannot see; and thus the eyes of faith will believe what they cannot see; but unbelief that walks by sight, and will not believe what they cannot see, their eyes I closed to convince all men, when it comes to the end, that man is as I pronounced him—*dead in knowledge; but he may be alive in faith.* Here I have shewed thee, from my Bible, the meaning of my words, how a man that pretends to see and walk from the sight, of his own wisdom, the sight of his own knowledge and understanding, in every age, became blind; for I tell thee, in that blindness the world was drowned, when Noah by faith built the ark, before he had seen their destruction; so if he had not had faith to believe, you must say he built it like a blind man that did not see; for so I tell thee he was judged by the world, that said they had eyes to see. Job was blind the same, when his afflictions came, that he did not see nor know the reason; yet he had faith to trust in ME; but his friends, that thought they saw from whence his judgments came, that the fault must be in Job, became blind by trusting to their own understanding. This you may discern through the Bible; therefore I said I came into the world to prove them blind, who said they saw, that all men

might know in the end, it is I the Lord that must open the eyes of men's understanding, if they will pass from *the death pronounced on them in the Fall, and come to the newness of life that is promised in my Gospel through my death.* This all men must discern from my words; for I now tell thee, it is as easy for a man to open the eyes of him that was born blind, as it is for a man to open the eyes of men's understanding; the mystery of the Creation, the mystery of the Fall, and the mystery of my Death, for the redemption of man, none can see the end, nor how the plan was laid throughout, before their eyes are opened by ME: and I tell thee, every man whose eyes are opened by ME, will confess that he was blind to every mystery I have mentioned. But how could all this be proved, if knowledge had been in them that pretended they had eyes to see? Then ages could not have perished, as I said, for want of knowledge. Now mark the words I said further—He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. Now mark the words I have said to thee before, that from all ages, from the fall of Adam to my coming into the world, no man entered in to be saved, *but those that entered in by FAITH:* it was by faith the children entered into the furnace, and were preserved in the midst of the flames; by faith Daniel was saved in the lions' den; and thou knowest what I have told thee already of faith—that it is *by faith* and *not by sight*, all have trusted for their deliverance, that have been delivered in any wondrous manner. And now I tell thee the same of Man's Redemption; it is by faith, and not by sight, that their redemption will come; for no man can see, by all his wisdom, in what way it will take place; neither can they point out any road, or beaten path that is trod by man, to shew them the way. Let a man appeal to his own conscience and see if he will answer to

see the prophecies of ME in the Bible, according as they were spoken by the Prophets, if he could tell in what manner they would be fulfilled, if he had never seen my Gospel; conscience must answer, in the best and wisest of men, they could not tell, without seeing my Gospel, in what manner it was fulfilled; then how can men pretend to say in what manner my Bible will be fulfilled to the Redemption of Man, before they have seen it? Let the Jews appear, that do not believe my Gospel, and tell how the words of the Prophets are to be fulfilled concerning *my dying for the transgression of man; or whom they are to look upon that they have pierced.* This, I tell thee, cannot be done by the Jews; while they stand out through unbelief, the words of the Prophets stand never to fulfilled by them: perfectly so I tell thee of the end; my Gospel stands to them that profess to believe it, as the Prophets stand to the Jews, that they say they believe, and yet believe they were never fulfilled, and by their judgment they never will; perfectly so are men's judgment of the Gospel: all men must know it is not fulfilled; and according to the wisdom of men it never will be fulfilled; so the wisdom of the Gentiles is like the wisdom of the Jews; and the world by wisdom know not God; therefore I tell thee, he that entereth in by the door, must enter in *by faith* in the SON of GOD, that as I suffered for man, to accomplish the first, I shall come again in power to accomplish the last, and take away the sin of the world, and bring man to my likeness, as I created him for at first. But as no man could point out the way I should come in the body, from the words of the Prophets, before I came in the body, so, I tell thee, no man can point out the way I shall come in the Spirit to bring in the Redemption of Man, and establish my kingdom in peace and happiness, before I come in the Spirit to accomplish it; therefore, I tell thee, it is by faith, and not by sight,

that true believers now must walk : then they will be like the wise virgins, ready to enter in by the door of the sheepfold, when the Shepherd cometh, which is the only Shepherd for your salvation. And I now tell thee, without faith it is impossible for any man to be ready ; for how can they say, This is the Lord, we have waited for him, that now deny I ever shall come ? Now let them mark the words of the parable that I spoke unto them—My sheep know my voice ; but they know not the voice of strangers. Now I tell thee, every man is a stranger to the true knowledge of my Gospel, as the Jews were to the knowledge of the Prophets, while they rely upon their own wisdom ; because I have told them they must be led by my Spirit, and not by the wisdom of man ; for how can the wisdom of man direct man, when I have shewed thee from all ages, under the Law and under the Gospel, there is no true knowledge in man ? Then know, as I said the knowledge must be in ME to know the time when to come and warn mankind my kingdom is at hand, this must done by my Spirit, but can never be done by the wisdom of man. Did Moses know that he should go to deliver the children of Israel, before I came to warn him ? Then how can they think the deliverance of man from all the bondage of sin and Satan can come before I come to deliver them, and this warning must come from ME ; therefore I said, I am the good Shepherd that gave my life for the sheep ; then if I gave my life for the sheep, shall not the sheep be mine ? But know all men, the sheep that are mine will hear my voice and follow ME ; that meaneth, *they will believe in MY VOICE, and in MY VISITATION*, that I alone am the Shepherd that can warn the flock of my coming, *and so they will be waiting for MY COMING till all shall hear MY VOICE and live.* Here I have shewed thee from this chapter, the parable that I spoke unto them of the end, that no man could enter into the

*door of his redemption, but through faith in the TRUE SHEPHERD, who laid down my life for the sheep ; for mark the words that I said unto them—All that ever came before ME are thieves and robbers. These words have been puzzling to thee, as thou judgedst it alluded to the prophets ; but I tell thee, No ; I was not speaking of the prophets ; I was speaking of the shepherds ; and know how I blamed the shepherds by the mouth of my prophets : and now mark in the days of my Gospel, who where followers of ME, that were shepherds of the flock ? I tell thee, no one ; for it was the shepherds that led the flocks astray ; and by the shepherds they are led to this day.* Therefore I said they were thieves and robbers of the sheep : but my sheep would not hear them ; for if they had been led by the voice of the shepherds they would all have gone astray, as the shepherds led them ; for I now tell thee, it is the wisdom of man to draw men to follow them, that they may set up their own wisdom ; therefore I blame the shepherds by the mouth of the prophets ; for they want to prophesy out of their own hearts against the prophets that I had sent amongst them. Then how dost thou marvel that I said the shepherds who came before ME were thieves and robbers, and in my days they were the same, to rob God of that honour that was due unto his name ? For know it is written, secret things belong to God ; then how can they be known to man before they are revealed by the Spirit of God ? Then how canst thou marvel at my words, that I called them thieves and robbers, who resisted my visitation first by the prophets, and when I came into the world who resisted my Spirit the same ? Now these words, I have other sheep that are not of this fold, them also I must bring in, and they shall hear my voice, and there shall be one fold and one shepherd ; but how do men believe my Gospel ? the sheep that were then my disciples heard my voice, while I was

with them, and after my ascension they were visited by my Spirit ; but did I tell them the end was then ? I tell thee, No ; I said I had *other sheep* to bring in ; but know *these sheep must be in the end*, when all nations are united together ; or how can they be one sheep in one fold, and under one shepherd, if that shepherd be not HE that laid down his life for the sheep ? This I tell thee is the meaning of my words ; and no man can explain them another way, unless he be a thief and a robber, to rob ME of my honour and glory.—But this, I tell thee, cannot be done, to rob ME of my sheep, that enter in this way by faith ; for when they weigh the whole together, the wisdom of man in past ages with the present, and see how men stumbled by the words of the prophets ; and deeply look to the standard of the Jews, and discern, as I have told thee, the different judgments of men under the Gospel, they will discern that men are as dead to knowledge as Lazarus was when he was laid in the grave ; then who shall bring the dead to life, but I the Lord that died for man, and rose again in my own body and my own likeness ? And so, I tell thee, will I renew man, that is under the fall ; I will restore him from that death, and bring him again to newness of life in ME. This is my promise to my sheep, when I come to raise them up at the last day : neither shall there any pluck them out of my hand : these are the promises made in my Gospel. Now mark the words that I said unto Martha : I am the resurrection and the life ; he that believeth in ME, though he were dead, yet shall he live. These were the words that I said unto her, when I raised Lazarus from the dead ; but mark the words that follow : he that believeth in ME shall never die. This I have explained to thee already, what was the meaning of my words—that *they should never die a spiritual death* ; but know if I am the resurrection of the dead, I must restore the dead, that was pro-

nounced dead, to life, as I have promised, as I restored Lazarus from the grave. But now mark the words of the Pharisees, how they took council together against ME, when they saw the miracles I wrought; then where was the difference in them and the people in the land of Egypt, that were incensed against the miracles that Moses wrought? Now if men deeply discern, it is not the name of being Christians, or calling them by a Christian name, that makes them so in reality; for I tell thee, from my Gospel, it is plainly proved from the Jews, that they were perfectly like the people of Egypt against the miracles of Moses, till destruction came upon them, as it came upon the land of Egypt; yet all these things do not convince men that they are blinded through unbelief. But now mark the fear of the people; they said if we let him alone in doing these miracles, all men will believe on him, and the Romans will come and take away both our place and nation. Here they feared the very things that their own wisdom brought upon them! and now I tell thee, here stands a type deep of the end: men are afraid, if they believe in my coming, and believe in the visitation of my Spirit, it will take away their honour amongst men. But now I tell thee, perfectly like the Jews of old, men's own wisdom will bring on their own destruction; for as the hearts of the Jews were hardened like the heart of Pharaoh, before their destruction came upon them, so, I tell thee, if men's hearts are now hardened through unbelief, they will bring on their own destruction the same. But mark the words of Caiaphas—"Now it is expedient for us that one man should die for the people, and that the whole nation perish not." Here he spoke words he did not understand; for had he understood them, he could not have spoken them, if he had understood that I was the Son of God, come down to die for man; but this was not understood by him; though thou



judgest, from his prophesying not of himself, that he understood what he said ; but I tell thee, No ; if the prophets, that were called of God to prophesy, understood not their own words, how should a man understand his words that was not for ME, but against ME ? But know, at that time my death did not prevent the destruction of their nation, because it came hastily on after the death of ME and my disciples ; therefore seeking of my life did not prevent their destruction ; for that brought it on ; neither were all nations gathered together in ME at that time ; and yet, from their own prophet, if they could understand his words and prophecies, my death was that the nations should not perish, but that I should gather together in one all the children of God that were scattered abroad. This was what my death was for ; but can they say it has ever accomplished this ? or was it then accomplished according to the words and wisdom of Caiaphas ? And yet mark how hasty they were, from his words, to seek my life and put ME to death. Here you see how eager men are to rely on the wisdom of man, that hath no knowledge or understanding in him ; neither were they convinced when they saw his wisdom fail. Now mark how they tried to deceive the people ; the chief priests consulted to put Lazarus to death, that the truth of the miracles might not appear. Then how dost thou marvel in thy heart, that men do not wish to judge with true and righteous judgment ? This discern ye from ages past, the unjust judgment of men ; and how they wished to blind their own eyes, and the eyes of others ; for they had no desire to come to the knowledge of the truth ; then where is the difference of the conduct of men, when I came in the Body, and now I am come in the Spirit ? Do men wish to judge for themselves ? do they wish to come to the knowledge of the truth ? do they not wish to conceal the truth, as they wished to put Lazarus to death, to conceal the truth of his

being risen from the dead? Therefore I said the word that I have spoken the same shall judge them in the last day. And now mark, *the last days are come*, that I come into the world that whosoever believeth on ME should not abide in darkness; then know all men, ye are yet in darkness, and the world abides in darkness; but I come to free you from that darkness and to be a light to every man that cometh into the world. But is this light in every man, that comes into the world, since my death? conscience and reason must answer, No; then know all men, the words of my Gospel, that are left upon record, are to judge all men in the last day, when I come again in the Spirit: but how will men appear when I call forward my Gospel, and shew them the words that are left on record, what I came into the world for, that they might not abide in darkness? But in darkness the world is still; and know I have proved it from the different sects of those that profess to believe my Gospel, how they are in darkness: and darkness comprehends not the true meaning of my Gospel; neither do mankind; for where is the man who can prove he understands my Gospel, and can explain the whole? I tell thee, no man: then know the words that I said unto them—if they believed in ME they should not abide in darkness; for the words that I said unto them should be judged in the last day.

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THESE EXPLANATIONS OF THE BIBLE are to be continued.

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